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This treatise seems to have been known only by Bancroft as a part of Rabbi Duncan's Pictures & Church Reformers —

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DAVNGEROVS POSITIONS AND PROCEEdings, publiſhed and practiſed within this Iland of Brytaine, vnder pretence of Reformation, and for the Presbiteriall Diſcipline.

Δεινὰ τὰ περὶ τυραννῶν λήμματα.

My ſonne feare the Lord and the King: and meddle not with them that are ſeditious. *Prou. 24. 21.*
They deſpiſe gouernement, and ſpeake euill of them that are in authority. *Iude.*

By Archbish. Bancroft.

LONDON
Imprinted by Iohn Wolfe.
1593.

An aduertiſement to the Reader.

THE Author of this Treatiſe was required by ſome perſons of honor, who might diſpoſe of him and his labours: to ſet downe by way of an hiſtoricall narration, what hee had obſerued touching certaine poſitions holden, and ſome enterpriſes atchieued or vndertaken, for recommending, and bringing the Presbiteriall Diſcipline into this Iland of Brittaine, vnder pretence of reformation. The performance of which dutie, when hee had vndertaken and was entred into it: hee found the worke to grow farre greater vpon him, then at the firſt, he did imagine. Inſomuch as although in the beginning he verily ſuppoſed, that hee might eaſily haue contriued his matter into a few ſheetes of paper: ſo that as many coppies, as were to bee diſpoſed, might eaſily and in very ſhort time haue beene written forth: yet by the neceſſary length of the Diſcourſe, as it fell out, and through his manifold quotations, hee was conſtrained, (as the time required) to procure for the better diſpatch, that ſome fewe copies might bee printed. And albeit there is no meaning, that this Treatiſe (laboured but for the priuate ſatisfaction of ſome fewe eſpeciall perſons) ſhould otherwiſe continue then as an vnpubliſhed Copie: yet the writer of it wiſhed to haue it ſignified, that nothing is alleadged therein, which is not to be found either in Bookes and writinges publiſhed to the view of the world, (ſuch as he thinketh will not be diſclaimed,) or in publike records, or elſe is to be ſhewed vnder thoſe parties owne hands that haue beene either the principall procurers, fauorers, or dealers in thoſe thinges, whereof hee intreateth. Which aſſeueration of his thus made, he will be ready, (as he ſayth) God aſſiſting him, to iuſtifie at any time for the ſatisfaction of ſuch, as ſhall make doubt of it. And doth further proteſt with all ſincerities: that he hath not (willingly) detorted any thing in this whole Diſcourſe, to make either the cauſe it ſelfe, or the fauorors thereof more odious, then their owne wordes and deeds ſhall neceſſarily inferre, and enforce againſt them, with all indifferent and conſiderate Readers. Farewell in Chriſt.

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Of the proceeding of some Scottish Ministers: according to the *Geneuian* rules of Reformation. Chap. 3. Fol. 9.

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FINIS.

Thou

Thou shalt not rayle vpon the Iudges, *neither speake euill of the Ruler of the people.* Exod.22.28.

The Lord keepe mee from laying my hand on him. For hee is the Lordes annointed. 1.Kin g.24.

Who can lay his handes vpon the Lordes annointed, and bee guiltlesse? 1.Xing.26.

Speake not euil of the King: no, not in thy thought. Eccle. 20.

Let euery soule bee subiect to the higher powers: for there is no power but of God: and the powers that bee, are ordayned of God. Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receiue to themselues iudgement. Ye must be subiect, not because of wrath onely, but also for conscience sake. Paule to the Rom.13.

We call vpon the euerlasting God for the health of our Emperors, alwaies beseeching Almighty God, to send euery of them long life, happy raigne, trustie seruantes, valiant souldiers, faithfull Councellors, orderly Subiectes, and the world quiet: and whatsoeuer people or Prince can wish for. Tertul. in Apologetico.

One night with a few firebrandes, would yeald vs reuenge sufficient, if it were lawfull with vs to requite euill with euill. But God forbid, that eyther they, which take part with God, should reuenge themselues with humaine fire, or bee grieued to suffer wherein they be tried. If wee would not practise secrete reuenge, but professe open enmity, could we lacke number of men or force of Armes? Are the Moores *thinke you or the* Parthians, *or any one Nation whatsoeuer, moe in number then we, that are spread ouer the whole world? We are not of you, and yet wee haue filled all the places and roomes which you haue: your Cities, Ilandes, Castles, Townes, Assemblies, your Tentes, Tribes, and Wardes, yea the very Palace, Senate, and Iudgement seates. For what* Tertul.in Apologet.

warre were wee not able and readie, though wee were fewer in number then you, that go to our deathes so gladly, if it were not more lawfull in our religion to be slaine then to slay? We coulde without armes neuer rebelling, but onely diuiding our selues from you, haue done you spight inough with that seperation. For if so greate a multitude as we are, should haue broken from you, into some corner of the world, the losse of so many Citizens woulde haue both shamed you, and punished you. Belieue me, you would haue been afraide, to see your selues alone and amazed as amongst the dead, to see silence and desolation euery where, you would haue had moe enemies, then inhabitantes, where now you haue fewer ennemies, by reason of the multitude of your Citizens, that are almost all Christians.

Augustin. con. Petil. lib. 2 cap. 48.

Saul had not innocencie, and yet hee had holynes, not of life, but of vnction.

Chrisost. de verb. Esa. vidi dominum.

After the Priest had reproued the attempt, and the king would not yeeld, but offred Armes, shieldes, and speares, and vsed his power: then the Priest turning himselfe to God: I haue done (saith he) my duty to warne him, I can goe no further. For it is the Priests part onely to reproue, & freely to admonish (with words,) not to assaile with arms, not to vse targets, not to handle speares, not to bend bowes, nor to cast dartes, but onely to reproue and freely to warne.

Mir. lib. 2. adu. Iouinianum.

Pateat quod noxium est, vt possit conteri cum patuerit.

THE

THE FIRST BOOKE OF DISCIPLINARY GROVNDES and Practiſes.

CHAP. I.

Of two ſortes of men that eſpecially diſturbe the Church of England, and of the driſts of them both, by way of a Preface.

AS it is ſaid of *Caiphas*, when hee tolde his companions the Phariſees and the reſt, that it was expedient for them, that *one man ſhould die for the people*, *Hoc a ſeipſo non dixit, ſed prophetauit, &c.* ſo in mine opinion it may well be ſaid of the Pope, when he gaue to the Kings & Queenes of England this Title, to bee called *Defenders of the faith*: he ſpake not this of himſelfe, but prophecied. For if any Chriſtian King or Queene might euer bee truely ſo tearmed, (as in deed it is a ſtile that containeth a great and the moſt royall part of all their kingly offices,) ſurely of all the Princes that ſince that time haue raigned, it is verified moſt properly in her moſt excellent Maieſtie: Whether you reſpect the Reformation of Religion, which her Highneſſe hath made in this Church of England (according to the noble examples of *Moſes, Ioſua, Dauid, Salomon, Ioſaphat, Ezechias, Ioſias, &c.*) or whether you reſpect, not onely the reliefe, which ſtrangers perſecuted at home for the profeſſion of the Goſpell haue here receiued: or her Maieſties great and vnſpeakeable charges, for the ayding and aſſiſting of other Chriſtian States, Princes, and countries: that for their profeſſion of the ſame right Religion, are mightily afflicted, by certaine Gyantes of the earth,

the ſouldiers and members of that Antichriſt of *Rome*.

So as in theſe and many other reſpects (which do concurre with them) I neither doubt that her Maieſty (whom the Lord protect with his mighty hande long to raigne ouer vs) ſhall bee for euer renowned amongſt the moſt famous Queenes, that euer liued in the worlde: or that the Church of England, ſo refourmed by her Highneſſe, is preſently at this day the moſt Apoſtolike and flouriſhinge Church, ſimply, that is in all Chriſtendome. Howbeit let a Church be as richly planted as euer any was, before, or in the Apoſtles times: Let either *Moſes* with his *Aaron*, or *Dauid* with all his Councellors, gouerne both the Church and Common-wealth, as godly as euer any was gouerned: yet ſuch is, and euer hath been, the malice and cunning of Sathan: as that he wanteth not at any time, either will or meanes, to ſlaunder, to deprave, and to endanger the ſame. He hath his *Core*, *Dathan*, and *Abiram*, that
Numb. 16 if need bee, dare preſume to tell both *Moſes* and *Aaron*, they take too much vpon them. Hee is able to ſet the children of one father, the ſeruants of one maſter, the ſubiects of one Prince, and the members of one Church, at diſſention, at deadly hatred amongſt themſelues. As occaſion ſerueth, hee hath his *Shemeis* to curſe King *Dauid*, alſo his
2. Sam. 16 murmurers, complayners, mockers, makers of ſectes, ſuch as *deſpiſe gouernement*, which are preſumptuous: men that
Iude 2. Pet. 2 ſtand in their lewde conceits: ſuch as feare not to ſpeak euill of thoſe things they know not, and of them that are in dignity, that is, of Princes and great men, be they neuer ſo high in authority.

The experience which wee haue hereof at this day in the Church of England, is more then pregnant: partly through the diueliſh and traiterous practiſes of the Seminary Prieſts and Ieſuites: and partly by reaſon of the lewd

and

and obſtinate courſe, held by our pretended reformers, the Conſiſtorian Puritanes: both of them labouring with all their might, by rayling, libelling, and lying, to ſteale away the peoples harts from their gouernours, to bringe them to a diſlike of the preſent ſtate of our Church, and to drawe them into parts-taking: the one ſort, for the embracing of ſuch directiõs, as ſhould come vnto them from *Rome*: the other for the eſtabliſhing of that counterfeit and falſe Hierarchie, which they would obtrude vppon vs by the countenance and name of the Church at *Geneua*.

The which proceedings of both the ſorts of diſturbers, are ſo much the more dangerous, in that they deale ſo ſecretely, and haue combined themſelues, together with their Proſelites, into ſuch a league and confederacy; as get out what you can your ſelfe by meere chance (as they ſay) for the diſcouery of their actions, and attempts; you ſhall bee ſure that neither the one ſort nor the other will detect anything. Nay matters beeing detected in ſome ſort to their handes, they will vtterly refuſe to bee examined, as law preſcribeth: or if they take any oathe, it is as good neuer a whit as neuer the better, they dally ſo exceedingly with it.

For vnder pretence of not accuſing themſelues, if they finde any thing to be come to light, which may any waies touch them, they will vtterly refuſe for the moſt part to anſwere it, either vpon oath or without oath: ſaying, that neither by the Lawes of God, nor man, they are bound ſo to anſwere. Vnder colour whereof they exempt themſelues from the ordinary courſe helde in iuſtice, for criminall cauſes, throughout all the world: which is, that before witneſſes be produced againſt any ſuppoſed offender, the party accuſed ſhall firſt anſwere to the accuſation, yea, or nay, &c. as wee vſe in England, and that in matters of life

and death (but in these without an oathe) hee must first pleade guilty or not guilty.

And as they deale for themselues, so doo they for their confederates, their fauourers, relieuers, abetters, and receiuers: affirming it to be against the rules of charity, to bring their Christian brethren and frends into any daunger, for doing of those things, which both the sorts of these seducers haue drawne them into, and doo themselues iudge to be religious and iust.

From these points all the Iudges of the land, and diuers Diuines that haue dealte with them, as yet cannot bringe them: both the sorts are so setled in this seditious doctrine of *Rhemes*, which is as followeth, vz. *If thou be put to an oath, to accuse Catholikes, for seruing God as they ought to doo, or to vtter any innocent man, to Gods enemies and his; thou oughtest first to refuse such vnlawfull oathes: but if thou haue not constancie, and courage so to doo, yet know thou that such oathes binde not at all in conscience and law of God, but may and must be broken vnder paine of damnation.*

Annotat. Rhemish vpon the 23. of the Actes of the Apostles.

Now in these confederacies, what course should be taken for the preuenting of such daungers, as may thereby ensue, I referre it to be throughly considered by those that haue the gouernement both of the Church and Common-weale committed vnto them. But before they can be preuented they must be vnderstood. Concerning the Seminary Priests and Iesuites: their very comming into the land doth declare their traiterous intentions. What alleageance and loue soeuer they pretend (vppon their apprehension) to her Maiesty and their countrey, it is very well knowne, they doo it but for the time, *rebus sic stantibus*, & that their comming hether, is to no other purpose, but to make a way for the Pope and the Spaniardes; the sworne and mortall enemies, both to this state, and to all other

that

that doo profesſe the right refourmed religion of Christ.

But for the other ſort of practitioners, their proceedings and deſignements, are not ſo well, as yet diſcouered. Their pretences doo carry a greater ſhew of good meanings: & many (that are indeede truely zealous, little ſuſpecting what hookes doo lie hidde vnder ſuch faire baites) are dayly carried (as we ſee) headlong with them. In reſpect whereof, you are to be aduertiſed, that as it is an eaſie matter by looking to the ſaid Popiſh and Spaniſh practiſes, to knowe in generality, their Seminaries dealinges here amongſt vs, be they in particularity neuer ſo ſecrete: ſo are there certaine men in other countries, of the ſame humors with our pretended refourmers, whoſe courſes and proceedings, as wel for the matters they deſire, as for the manner of attaining of them, they propound to themſelues, as the fitteſt patternes for them to followe: and namely the Miniſters of *Geneua*, but more eſpecially ſome of the Miniſters of *Scotland*: as may hereby appeare.

As we haue beene an example, to the Churches of France *and* Scotland (ſayth M. Cartwright) *to followe vs; ſo the Lorde would haue vs alſo to profite, and be prouoked by their example.*

An other alſo in this ſort. *Nobiles quidam præcipui huius regni mecum egerunt, vt author eſſem regi meo de tollendis omnino Epiſcopatibus, vt exemplum poſtea poſſet manare in vicinam Angliam. Certaine of the chiefe Noble men of England* (who I thinke nowe are gone,) *dealt with mee* (by the inſtigation no doubt of ſome of our Miniſters, Anno, 1583.) *to perſuade the King of* Scotland *my maiſter, to ouerthrowe all the Biſhoprickes in his countrey, that his proceedinges therein might bee an example for* England *adioyning.* A Letter of P.A.

Vpon a certaine repaire of tenne thouſand in armes to the King of Scots at *Sterling*, Anno, 1585. whereupon the Biſhoprickes were indeed ſuppreſſed, *Knewſtubbe* a Con- Knewſtubbe.

siſtorian Miniſter of Suffolke, did write thus to *Fielde: I would bee glad to heare ſomewhat of the eſtate of* Scotland: *it doth more trouble me then our owne: For I am conceiuing ſome hope vpon the change of their former proceeding.*

It alſo appeareth that there is great and ordinary intelligence, betwixt their and our eſpeciall presbyterie miniſters, for the better, and more ready compaſſing of ſuch deuiſes and platformes, as are ſought for, by our ſaid miniſters ſo buſily amongſt vs. *The beſt of our Miniſterie* (ſayth *Iames Gibſon* a miniſter of Scotland to a brother in England) *are moſt carefull of your eſtate, and had ſent for that effect, a Preacher of our Church this laſt ſummer (1590.) of purpoſe, to conferre with the beſt affected Miniſters of your Church, to laye downe a plot, how our Church might beſt trauell for your reliefe.* And again: *The Lord knows what care we haue of your Church both in our publike and priuate praiers, &c. For as feeling members of one bodie, we reckon the affliction of your Church to be our owne.*

Gibſon to Ed. Cop.

One *Dauiſon* in like manner (an other miniſter of that countrey) taketh vpon him to iuſtifie the proceedings of our malecontent miniſters here: (as it ſhall herafter more plainely appeare) and for the better incouraging of them in their peeuiſhnes, hee telleth them, *that the iuſt defence of their holie cauſe of Diſcipline muſt not be left, which hath no leſſe warrant to bee continued perpetuallie within the Church, vnder this precept; Feede my ſheepe: then hath the preaching of the word and miniſtration of the Sacraments.* Hee doth alſo publiſh it, ſo as the world might take notice of it: *that the good brethren of England, are of the ſame minde with them of Scotland: & that both their cauſes, are moſt neerelie linked together.*

Dauiſon againſt R. B.

Pag. 29.

Pag. 19.
Pag. 20.

Laſtly there is almoſt nothing more ordinary in all the Conſiſtorian diſcourſes and libels of our owne countreymen, whether they bee printed here or in *Scotland*, then to preſſe

preſſe vs with the examples of *Geneua* and *Scotland*, and to inueigle the people of *England*, with (I knowe not what) great commendation of the proceedings and platformes of ſome of the miniſters in both thoſe places.

Which points conſidered, & being required by thoſe that might command me, that whereas certaine writings, and letters were come to my handes, concerning ſome courſes taken by our ſaide more friendly diſturbers, then the Ieſuites are, but yet very great diſturbers; I ſhould make the ſame in ſome ſorte knowne: I thought it my beſt way, for the diſcharging of my duety therein, firſt to lay downe before you, the examples, patternes, & proceedings of thoſe Miniſters and Churches, which thoſe our factious crew, propound to themſelues to follow: & ſecondly (that I may not bee enforced to paſſe by them, as * one ſaith, D. B. was in his ſermon at Paules croſſe) to make it moſt apparant vnto you, how artificially and effectually, they haue already by imitation expreſſed them. Whereby you ſhall perceiue, that although by reaſon of their ſaid combination and ſecretneſſe vſed, many things lie hid from thoſe in authority, which they haue done already, in the ſetting forward of their pretended diſcipline: yet there will fall out ſo much to bee diſcloſed, as laying it to their patternes, you may eaſily diſcerne (notwithſtanding all their goodly pretences) what to iudge of their proceedings, and whereat in truth they doo ayme.

* Refor. no enemie. B. 2

CHAP. II.

Of the courſe held at Geneua, *for reformation of religion, & of the doctrine which vpon that occaſion hath beene broached.*

IT ſeemeth, that when the Goſpell began firſt to be preached by *Farellus*, *Viretus*, and others at *Geneua*, they coulde haue beene well content with

with the gouernement of the Bishop there, if hee would willingly haue reiected the Pope, and ioyned with them for the reformation of Religion. This appeareth by M. *Caluins* wordes to Cardinall *Sadolete*. *Talem nobis Hierarchiam si exhibeant, in qua sic emineant Episcopi, vt Christo subesse recusent, vt ab illo tanquam vnico capite pendeant, & ad ipsum referantur: in qua, sic inter se fraternam societatem colant, vt non alio modo, quàm eius veritate, sint colligati: tum vero nullo non anathemate dignos fatear, si qui erunt qui non eam reuerenter summáq; obedientia obseruent.* *If they doo bring vnto vs such an Hierarchie or priestlie gouernement, wherein the Bishops shall so rule, as that they refuse not to submit themselues to Christ, that they also depend vpon him, as their onely heade, and can be content to referre themselues to him: in which priestlie gouernment they doo so keepe brotherlie societie amongst themselues that they bee knit together by no other knot, then by the trueth: then surelie if there shall be anie, that shall not submit themselues to that Hierarchie or priestlie gouernement, reuerentlie and with the greatest obedience that may be, I confesse there is no kinde of Anathema, or curse, or casting to the diuell, whereof they are not worthie.*

Thus farre then, it must needes be thought, that the Bishoppe was offered by suche as soughte to refourme that Church: which offer he refusing (as I gesse) to accept of, they dealt (as it appeareth by the issue) with the inferiour magistrates and people, to make such a reformation themselues, as they required of them. Whereupon the Bishop beeing Lord of the City, and hauing aswell in his handes, the Soueraigne ciuill Iurisdiction ouer it, or (as *M. Caluin* speaketh) *Ius gladij & alias ciuilis iurisdictionis partes, &c.* as the Eccleiasticall; they saide, *He was a thiefe and an vsurper*; and so of themselues, with such assistance as was procured, did thrust him from both those authorities. Euen like (in my

Cal. to Sadolet.

my opinion) as if a Christian Prince, being possessed within his dominions of the supreame Iurisdiction, as well in Ecclesiasticall as in ciuill causes, might vpon the like occasion be serued in the same maner: or, to preuent all exception, as if some Prince of some perticular state or City in *Germanie*, taking vpon him, together with his principality, the calling of a Preacher, Bishop, Superintendent or Ruler of many perticular Churches, (as *George* the Prince *Anhault* did) should in such a case (as the Bishoppe of *Geneua* was) be depriued of both.

Ioach. Camerarius. Phil. Mela. Georg. Maior de vita eius.

The means which was vsed, for such their abandoning of their Bishop, was this. When they perceiued that the Bishop sought, by force to encounter their proceedinges, and that (as *Sleydan* noteth) hee had excited the Duke of *Sauoy*, to that ende, to assist him: they ioyned themselues into a more neere amity with *Berne*. So as the Duke and the Bishop comming together to besiege the City; they were both repulsed, *Bernatibus illis auxilium ferentibus, The force of* Berne *assisting the* Geneuians. Since which time (as I suppose) it hath been a principle, with some of the chief Ministers of *Geneua*, (but contrary to the iudgement of all other reformed Churches, for ought I know, which haue not addicted themselues to follow *Geneua*) that *if Kinges and Princes refused to reforme Religion, the inferior magistrates or people, by direction of the ministerie, might lawfullie, & ought (if need required) euen by force & armes, to reform it themselues.*

Whittingham in his Preface to Goodmans booke. Knox.

Chap. III.

Of the proceeding of some Scottish Ministers: according to the Geneuian rules of Reformation.

According to the refourming rule, mentioned in the ende of the former Chapter, (to omit some other examples)

amples) certaine Ministers in *Scotlande* with their adherents (being meere subiects) haue taken vpon them of later yeares, by a violent and forcible course to reforme Religion.

Knox in his hist. of the church of Scotland, pag 213

In which course *M. Knox* a man trayned vp at *Geneua*, in the time of *Mary* Queene of England, and very well instructed for such a worke, did shew himselfe to bee a most especiall instrument, as it appeareth by a very strange letter, written by him from *Diepe*, Anno [a] 1557. Wherein hee sheweth, that his opinion and motion of that matter, was not grounded, onely vpon his owne conceit, but vpon the graue counsailes, and iudgement of the most godly and learned, that then liued in *Europe*. (He meaneth the *Geneuians*, *Caluin*, and the rest there.) Vpon this Letter and some other, to and from the sayd *Knox*, *An* [b] *oath of confederacie* was taken amongst his followers, in *Scotland*; and a testification was made of their intents by a kind of subscription.

[a] Knox pag. 213. ibid.

[b] Knox p. 217

[c] Knox p. 218

Immediately after, they prescribed also [c] *Orders* for *Reformation*, to be obserued through all that whole Realme,

[d] Knox p. 234

Anno, 1558. and writ a [d] memorable letter to the *Religious* houses, in the name of the people, that they should either *remoue* thence by such a day, or else *they woulde then eiecte them by force*.

Shortly after (*a Parliament* being there holden by the *Queene Regent*) they [e] *protested* to the same, that except they had their desires, &c. they would proceed in their course: that neither *they nor any that ioined with them, should incurre therefore any danger in life, or landes, or other politicall paines*: and that if *any violence happened in pursuite of those matters, they should thanke themselues*. Afterward, (the *Queene Regent*, seeing all the disorder, that was then, proceeded from such of the ministers) shee [f] *summoned* them to haue appeared at *Striueling*: which they refusing to doo, were thereupon by

[e] Knox p. 256

[f] Knox p. 258.

by the *Queenes* commaundement (as it is there tearmed) put to the [g] *Horne*: and all men (vnder paine of rebellion) were inhibited to *assist* them. But all this notwithstanding, their friends did sticke vnto them. And presently after, vpon a Sermon to that purpose, preached by *M. Knox*, in *Saint* [h] *Iohnstowne*, for the ouerthrowing of Religious houses: they fell the same day to their worke: and within two dayes had quite destroyed and [i] rased in that towne, the houses of the *Blacke Fryars*, of the *Grey Fryars*, and *Charterhouse Moonkes*, downe to the ground. And so they [k] proceeded, breaking downe images and altars, in *Fife*, *Angus*, *Merus*, and other parts adioyning.

g Knox.pa.26

h Hollindshed pag.366.

i Knox 262 Knox.p.263

k Thynne pag.366. Buchanan.

This course beeing knowne, and thereupon the sayde *Queene* threatning to destroy *Saint Iohnstowne*, they [l] writt vnto her, affirming that *except shee stayed from that crueltie, they should be compelled to take the sword of iust defence*, and *protested*, that, without the Reformation, which they desired, *they would neuer be subiect to anie mortall man*. Then they [m] writte to all their brethren, to repaire vnto them: likewise to *the Nobilitie, vppon paine of* [n] *Excommunication, to ioyne with them*: saying, that it was their duety to *bridle the furie and rage of wicked men, were it of Princes, or Emperours*, *Knox pag.269*.

l Knox p.265

m Knox p.268

n Knox p.272

Vpon these letters, diuers [o] repaired to *Saint Iohnstowne*, from sundry places: in so much as when *Lyon Herault in his coat armor, commaunded all men, vnder paine of Treason, to returne to their houses, by publike sound of Trumpet, in* Glasco; *neuer a man obeyed that charge, but went forward to their associats*. They [p] writte in like manner to the Bishops and Clergie, that except they desisted from dealing against them, they would *with all force and power, execute iust vengeance and punishment vpon them: and that they would begin that same warre, which God commanded Israell, to execute, against the Cananites.*

o Knox p.274

p Knox p.275

q Knox p.276 This q manner of proceeding, they tearmed to be, *the resisting of the enemie.* After (vpon conditions with the *Queene*) this great assembly at *Saiut Iohnstowne*, departed thence. But before the seuering of themselues, they entred into a

r Knox p. 283 r league by *Oath*, that if any one member of their congregation, should be troubled, they should all *concurre, assist, & conuene againe together, for the defence of the same.*

Presently after (vpon a new quarrel against the *Queenes* dealing) an other concourse was made of these reformers.

s Knox p. 288 at *Saint* s *Androes*: where, by *M Knox* perswasions in his Sermon, they made the like hauocke, that was before at *Saint Iohnstowne*, and did cast downe, spoyle, and destroy, both the houses of the Fryers, and the Abbayes in that towne. So dealt they also within a very short time, with

t Knox pag. 298.299. Thynne, 367 the Abbay of t *Scone*, the *Fryars* at *Striueling*, at *Lithquo*, &

u Knox p.300 at *Edenburgh*, the *Queene* u being fled thence for feare. *They*

x Knox p.306 *kept the field* x *two moneths*, and tooke away to themselues

y Knox p.308 the y *coyning Irons*, (beeing as the Queene alleaged, *a portion of the patrimonie of the crowne.*) and

z Knox p.308 z *iustified the same.*

a Knox p.317. They a entred into a League, that though the *Queene sent for them*, they woulde neuer come to her after that time: *without the consent* of their company.

b Knox p.330 After, the b *Queene Regent* made a Proclamation of her desire of peace, and that the state of the Realme, might at

c Knox p.333. the last be at quiet: but they c confuted it: & did animate those of their faction (with all their might) to bee alwaies ready, & to stand vpon their guard. They gaue the Queen

* Knox p.362 *the* * *lie* diuers times, and vsed her with most despightfull speeches. And at the length they came to that boldnes, as

d Knox p.364 that they tearmed the *Queenes* part d *a faction:* and renouncing their obedience vnto her, protested, that whosoeuer should take her part, *should be punished* as Traytors, *when so euer God should put the sword of Iustice into their hands.*

Within

Within a while [e] after, they consulted with their Ministers, especially *M. Wilcocke*, and *M. Knox*, for the deposing of the *Queene Regent*, from her gouernment: who assuring the rest, that *it was lawfull for them so to doo*, processe was made, sentence was giuen, and shee was [f] depriued from all her regiment, by a formall acte, which is set downe in the same storie, penned by *Knox*, and in some part printed after in England.

[e] Knox p. 372

[f] Knox p 378

Not long after this: the *Queene Regent* dyeth. And then they had a *Parliament* by the consent of the french King, and their Queene his wife. In that [g] *Parliament*, held Anno, 1560. they reformed Religion, and set out a *Confession of the Christian faith*: but *the said King and* [h] *Queene denied, to confirme, or to ratifie the actes thereof, when they were mooued thereunto.* Which thing, (said the confederates, vpon intelligence giuen them) *we little regarded: or yet doo regarde: for all that we did, was rather to shew our duetifull obedience, then to begge of them any strength to our Religion*. And whereas it was obiected, that it coulde not bee a lawfull *Parliament*, where there was neither Scepter, Crowne, nor Sworde borne: they made light of it: [i] saying, that *those were rather, but pompeous and glorious vaine ceremonies, then anie substantiall points, of necessitie required to a lawfull Parliament*. I might proceed much further, in the ripping vp of these and such like practises, for reformation of Religion. But because some peraduenture, will labour to excuse these manner of proceedings, and to colour the same, with some pretence of zeale, and great desire they had, to bee deliuered from Popish Idolatry and Superstition: I haue rather thought it conuenient to let you vnderstande, howe farre they are, from making any such pretences in their owne behalf, and with what new Diuinity-positions, *M. Knox* and *M. Buchanan* haue amplified the *Geneua* resolution (before mentioned,)

[g] Knox p. 468

[h] Knox p. 500

[i] Knox p. 502

ned,) to the iustification not only of all their said attempts and actions, but of many other of the like nature, which (since those times) haue beene there also practised.

CHAP. IIII.

How the Geneuian Doctrine, or principle for Reformation, hath beene amplified, by certaine pretended Reformers in Scotland.

k Knox p.216 Knox appel. fol.28.

REformation [k] *of Religion, doth belonge to more, then the Clergie and the King.*

l Knox app.25

Noble men [l] *ought to reforme Religion, if the King will not.*

m Knox to the Comminalty f.49.50

Reformation [m] *of Religion, belongeth to the Comminaltie.*

n ibid.fol.47

The Comminaltie, [n] *concurring with the Nobilitie, may compell the Bishops to cease from their tirrannie.*

o ibid.fol.55

The [o] *Comminaltie by their power, may bridle the cruell beasts (the Priests.)*

p ibid. fol.55

The [p] *Comminaltie, may lawfullie require of their King, to haue true Preachers: and if he be negligent, they iustlie may themselues prouide them, maintaine them, defende them, against all that doo persecute them, and may detaine the profits of the Church liuings, from the other sort.*

q Knox histo. pag.343.

God hath [q] *appointed the Nobilitie, to bridle the inordinate appetites of Princes, and in so doing, they cannot be accused, as resisters of authoritie.*

r Knox appel, fol.33.

It is their [r] *dutie, to represse the rage and insolencie of Princes.*

s Knox appel. fo.28.30,&c.

The [s] *Nobilitie and Comminaltie, ought to reforme Religion, and in that case, may remoue from honours, and may punish such, as God hath cõdemned, Deu.12.* (he meaneth Idolaters,&c.) *of what estate, condition, or honour soeuer.*

t Knox appel fol.30

The [t] *punishment of such crimes, as touch the Maiestie of God, doth not appertaine to Kinges and chiefe rulers onelie, but also to the*

the whole bodie of the people, and to euerie member of the same, as occasion, vocation, and abilitie shall serue, to reuenge the iniurie done against God.

The people [u] *are bound by oath to God, to reuenge (to the vtmost of their power) the iniurie, done against his Maiestie,* u Knox appel. fol 35.

The cruell murthering of the *Archbishoppe of Saint Androwes*, in his bed-chamber, 1545. by three priuate gentlemen, becausse (as they told him,) he had beene, and so remained an obstinate enemie to the Gospel, is sought to be iustified lately in print, to bee a godly acte: & incouragement is giuen for others, in the like case to commit the like outrage. Historie of the Church of Scotl. pa. 187.

Princes, for * *iust causes may be deposed.* * Knox histor. pag. 372.

It is not [a] *birthright onely, nor propinquity of bloud, that maketh a King, lawfullie to raigne aboue a people, professing Christ Iesus.* a knox to England and Scot. fol. 77.

If Princes [b] *be tyrants, against God and his truth, their subiects are freed from their oaths of obedience.* b knox ibid. folio 78.

Populus rege [c] est præstantior & melior: *the people are better then the King, and of greater authoritie.* c Buch. de iure regni page. 61.

Populo [d] ius est, vt imperium cui velit deferat: *the people haue right, to bestow the Crowne at their pleasure.* d Ibid pa. 13.

Penes [e] populum est, vt leges ferat: sunt reges veluti tabulariorum custodes. *The making of lawes, doth belong to the people: and Kings are but as the Masters of the Rolles.* e ibid pag. 25

The people, [f] *haue the same power, ouer the King: that the King hath ouer any one person.* f ibid pag. 58.

It were [g] *good, that rewardes were appointed by the people, for such as should kill tyrants: as commonly there is, for those,* qui lupos aut vrsos occiderunt, aut catulos eorum deprehenderunt: *that haue killed either wolues or beares, or taken their whelpes.* g ibid pag. 40.

The [h] *people may arraigne their Prince,* h ibid pag. 62.

The

ibid pag. 70 *The* [i] *Ministers may excommunicate him.*

k ibid pag. 70 *He, that* [k] *by excommunication, is cast into hell; is not worthy to enioy any life vpon earth.*

And wheras there are sufficient, and sound obiections, made, by such as haue truely reprooued these dangerous assertions: Behold I pray you, their answers, worthy to be known and remembred, to the euerlasting discredit of the authors, framers, and partakers with them.

Chap. V.

The obiections against the doctrine, reported of in the former chapter, with the Consistorian answers vnto them.

Obiection. CVstome, [l] is against such dealing with Princes.

l Buc. de iur. regni. pag 49.

Answere. *There is nothing more daungerous to bee followed* (publica via) *then custome.*

m Knox appe. fol. 26. *Ob.* We must [m] obey Kings, be they good or bad.

Ans. *It is blasphemie to say so.*

n Buch. de iure regni. pag. 53. *Ob.* Ieremie [n] commaunded obedience to Nabuchodonozer.

Ans. *The example is but singular.*

o Ibid. pag. 57 *Ob.* God placeth [o] tyrants sometimes for the punishment of his people.

Ans. *So doth he priuate men sometimes to kill them.*

p ibid. pag. 57 *Ob.* The [p] Iewes dealt not so with their Kings.

Ans. *Their Kinges were not first elected by the people; and therefore they might not: but ours haue nothing but from the people.*

q ibid. pag. 57 *Ob.* Shew an [q] example out of the Scriptures, that subiects may vse their gouernours in this sort.

Ans. *The argument is not good: it cannot bee shewed in the Scriptures, therefore it is vnlawfull.* Possum apud multas nationes,

tiones, plurimas & saluberrimas recensere leges, quarum in sacris litteris nullum est exemplum. *I can shewe sundrie good and wholesome lawes, in diuers countries, of the which lawes there is no example in the Scriptures.*

Ob. Saint Paul[r] doth commaund vs to pray for Princes. *1. Tim. 2.* [r] ibid pag. 50

Ans. *Wee may punish theeues, and yet wee ought to pray for them.*

Ob. Saint Paule[s] doth command vs to be subiect and obedient to Princes. *Tit. 3.* [s] ibid p. 50. 55

Ans. *Paule writt this in the infancie of the Church. There were but fewe Christians then, and not many of them rich, or of abilitie, so as they were not ripe for such a purpose.*

As if[t] *a man should write to such Christians as are vnder the Turke, in substance poore, in courage feeble, in strength vnarmed, in number fewe, and generallie subiect to all kinde of iniurtes: would he not write as Paul did? So as the Apostle, did respect the men he writt vnto: and his wordes are not to be extended, to the body or people of a common wealth, or whole Citie.* [t] Ibid. pag. 56

Note this Diuinity

For imagine (sayth[u] hee) *that Paul were now aliue, where both the King and people do professe Christianity, and that there were such Kings, as would haue their becks to stand for lawes: as cared neither for God nor man: as bestowed the Church reuenues* scurris & balatronibus *vpon iesters and rascalls, and such as gibed at those that did embrace the more sincere Religion: what would he write of such to the Church? Surely except he would dissent from himself, he would say, that he accounted no such for Magistrates: hee would forbidde all men for speaking vnto them, and from keeping them companie: he would leaue them to their subiects to be punished: neither would he blame them, if they accounted no longer such for their Kings, as by the law of God, they could haue no societie withall.* And thus farre the answearer. [u] ibi. p. 56. 57

There are diuers other obiections against those reformers:

mers: which receiue almost as desperate answers. But I will not at this time trouble you with them, especially if you will giue me leaue to aduertise you, that this new Diuinity of dealing thus with Princes, is not onely helde by *Knox* and *Buchanan*, but generally (for ought I can learne) by most of the Consistorians of chiefe name beyonde the Seas, who (being of the *Geneua* humor) doo endeuour by most vniust & disloyall meanes, to subiect to their forged presbyteries, the scepters and swordes of Kings and Princes: as *Caluin*, *Beza*, *Hotoman*, *Vrsinus*, (as he commeth out from *Newstadt*) *Vindiciæ contra tyrannos*, *Eusebius Philadelphus*, *&c.* For the further fruit of which Consistorian Diuinitie, (besides that which is sayd by some of the Ministers of *Scotland*) I referre you to the consideration of such stirres, as haue hapned of late yeares, in some other countries. And thus farre concerning the iustification, which is made of the Scottish reformation. Now I will leade you backe againe, where I left: vz. to certaine of the Ministers further proceedings there; vppon these aforesaide maine grounds and principles.

Chap. VI.

The proceedinges of certaine Scottish Ministers, according to the grounds mentioned in the two last chapters, for setting vp of the Consistorian Discipline, and of their vrging of our English Disciplinaries, to follow their steppes.

t Knox hist. fol. 502.

THe Parliament t of Scotland before mentioned Chap 3. of An. 1560. being dissolued, there was then *a booke of Discipline*, or newe kingdome of Christ (by their seuerall presbyteries) drawne and compiled after the *Geneua* fashion, by *M. Knox* and others. Which booke, vpon the offering of it to their associates and fauorites,

rites, to be allowed, receiued, and publikely practised, was by them reiected, and tearmed to bee in truth, but *a deuout imagination.* Whereupon now riseth, an occasion of a new historie, how (after they had obtained reformation of religion, as touching the true preaching of the worde, and administration of the Sacraments) they also dealt and preuailed in the ende, for the establishing of their Discipline and Consistoriall gouernement.

It [u] *appeareth*, that in the foresaide spoyles of Abbayes, Fryeries, and Cathedrall Churches, &c. euery man almost did seeke his priuate commoditie. Which beeing espied before by the saide Ministers, they misliked it: (as finding the pray taken out of their teeth:) but yet they were gone so far belike, as that there was no remedie. They told them of it in their sermons in some sort then, as it should appear. Marry nowe, when they came to the ende of their trauaile, the hope of their glory, the erecting of their gouernment, and their raigne ouer all, and doo finde themselues crossed therein: blame them not, though they were not a little angry. Then * they gaue it out against their owne fauourers afore, *that some were licentious:* some *had greedilie griped the possessions of the Church:* others *thought they would not lacke their part of Christs coate,* yea, *and that before that euer he was hanged.*

[u] Knox hist. pag. 468.

* Knox hist. pag. 503.

Of a Noble man, that refused to subscribe to their Discipline, (as they call it) they writ thus. *He had a very euill woman to his wife: if the poore, the schooles, and the ministerie of the Church had their owne, his Kitchen would lacke two parts and more of that, which he vniustlie now possesseth.* And generally to the like effect: *there were none within this Realme, more vnmercifull to the poore Ministers, then were they, which had greatest rents of the Church. But in that we haue perceiued the old prouerbe to be true: nothing can suffice a wretch.* And a-

Ibidem.

gaine, *the bellie, hath no eares*. They [y] threatned the greatest men of the lande, with Gods heauy punishments, if they should reiect that Discipline, ascribing it to their *blind affection*, to their *respect of carnal friends*, to their *corrupt iudgement*, and to their *former iniquities*, and *present ingratitude*. But [a] (notwithstanding, that some refused to subscribe to this booke, which made the Ministers so angry:) yet by sundry cunning deuises, raylings, threatnings, &c. many yeelded thereunto, and did promise, thereby *to set the same forward, to the vttermost of their powers*.

[y] In the conclusion of their booke of Discipline.

[a] Knox histo. pag. 504.

This subscription thus in sort obtained, they began to put the same in practise. They [b] *appointed to haue their assemblies both particular and generall*. They [c] exercised iurisdictions, and *appointed one* Saunderson *to be carted for adulterie*: but he was rescued. A great [d] vprore arising *in Edenburgh, about the making of a Robinhood, they of the Consistorie did excommunicate the whole multitude*. The *Bishops* [e] seeking to encounter and represse them in their practises, they professed that they would not *suffer their pride and Idolatrie*. They [f] caused diuers places (as they tearmed them) of superstition, to be burnt: I thinke they meane some *Bishops* houses) as [g] *Palsay*, the *Bishop* also narrowly escaping them.

[b] Declaration B. 1. 2.

[c] Knox histo. pag. 523.

[d] ibid. pa. 527

[e] ibid. pa. 531.

[f] ibid. pa. 334

[g] Knox Iust. 534.

The *Bishops* hauing embraced the Gospel, it was at first agreed euen by the brethren, with the consent of the *Regent*, that *the Bishops estate should be* * *maintained and authorised*. This endured for sundry yeares: but then there was no remedie, the calling it selfe of *Bishops* was at last become *Antichristian*, and downe they must of necessitie. Whervpon [h] *they commanded the Bishops (by their owne authoritie) to leaue their Offices and their Iurisdictions*.

* Declaration B. 2.

[h] ibid B. 2.

They [i] decreed in their assemblies, that *Bishops shoulde haue no voices in Parliament*: and that done, they desired of the King, that such Commissioners (as they should sende

[i] ibid. B. 2.

to

to the Parliament and Councell) might from thence forth be authorized in the *Bishops* places, for the estate. They *also directed their Commissioners to the Kings Maiestie*: commanding him and the Councell, *vnder paine of the censures of the Church* (meaning excommunication) *to appoint no Bishops in time to come, because they* (the brethren) *had concluded, that state to be vnlawfull.*

Hereof as it seemeth they writt to *Geneua*, their newe *Rome*, or *Metropolitane* Citty. From whence they were greatly animated, and earnestly perswaded, to continue in that course. *Beza* [k] the Consistorian *Patriarche*, assureth them that they had done well, and mooueth them, *ne vnquam illam pestem admittant, quamuis vnitatis retinendæ specie blandiatur: that they would neuer admit againe that plague,* (meaning the calling of *Bishoppes*) *although it might allure them, with colour of keeping vnitie.*

k Epistola 79.

After they had discharged the *Bishops*, (as it hath beene noted) they agreed amongst themselues, to haue *their* [l] *Superintendents*. But that deuise continued not long: for in the ende it was determined, that needes all Ministers of the word, must be equall. And then (especially) their Presbyteries began to flourish. They tooke vpon [m] them (with their adherents) *to vsurpe the whole Ecclesiasticall Iurisdiction*. They *altered the lawes after their owne appetite*. They *assembled* [n] *the Kings subiects, and enioyned Ecclesiasticall paines vnto them*. They *made Decrees, and put the same in execution*. They *vsed* [o] *very trayterous, seditious, and contumelious words, in the pulpits, schoolcs, and otherwise, to the disdaine and reproch of the King, and being called to answere the same, they vtterlie disclaimed the Kings authoritie*: saying, *he* [p] *was an incompetent Iudge, and that matters of the Pulpit ought to be exempted from the iudgement & correction of Princes*. They [q] *prescribed lawes to the King and State*. They *appointed* [r] *Fasts throughout*

l Declaration B.3.

m Declaration B.1.

n Act of Parliament ca.4.

o Ibid. cap.2.

p Decl.A.3.

q Decl.B.3.

r Decl.B.3.

the whole Realme, especially when some of their faction were to moone any great enterprise.

With these manner of proceedings, the King there, and the State, finding great cause of iust discontentment and danger: after diuers consultations and good deliberation, order was taken about the yeare, 1582. for the checking & redressing of them. His Maiesty began to take vpon him his lawfull authoritie, belonging to all Christian Princes, in causes Ecclesiasticall. Wherupon he caused the foresaid courses, held by the Ministers, to be examined and looked into. And they were found to be such, as that *some of them were remoued from their charges, some were imprisoned, & some indighted. Commaundement was also giuen, that they should not proceede, in the execution of their Ecclesiasticall censures, as they had done. A Proclamation was made in diuers of the chiefest places in the Realme, for discharging the Ministers of their foresaid conuentions and assemblies, vnder paine, to bee punished as Rebels.* They were published in that Proclamation, to be *vnnaturall subiects, seditious persons, troublesome and vnquiet spirites, members of Sathan, enemies to the King, and the Common-wealth of their natiue country:* and were *charged to desist from preaching, in such sort as they did,* amongst other matters against the authoritie in Church causes, against the calling of Bishops, & for the maintenance of their former proceedings.

Declaration 1582.

But the issue of the Kinges good intention to haue reformed these disorders, was this: In August 1582. his Highnesse being drawn vnto a certain Noble mans house to be feasted in Rutheuen: there *he was surprised & restrained.* Which attempt was qualified and tearmed (in *a Declaration set out, 1582.* to iustifie the same) *to be onely a repaire of the Kings faithfull subiects, to his Highnes presence, and to remaine with him, for resisting of the present dangers appearing to*

Act of Parliament, 1584. cap. 7.

Declara. 1582.

Gods

Gods true religion, &c. and for the remouing from his Maiestie, the chiefe authors thereof.

After a time, the King deliuered himselfe out of their hands, that so had restrained him: and by the aduise of his three estates assembled in Councell, (notwithstanding the saide qualification or pretence of repayre) the action in it selfe *was iudged and published in December, 1583. to be* Crimen lesæ Maiestatis, *the Offence of Treason*: and some were executed for it, others fled, and diuers of the Ministers, that had bin dealers in that matter, pretending they were persecuted, escaped into *England*. Act of Parl. 1584. cap. 7.

With this his Maiesties course for Reformation, the Disciplinarian faction was greatly displeased: and did proceede in their Consistorian humour accordingly. In an assembly of Ministers and Elders (forsooth) at *Edenburgh*, shortly after, the State of the Realme was stoutly encountred. For although the King, with the aduise of his estates, had resolued the saide fact of surprising his Maiesties person, to be treasonable, *yet the brethren did not onely authorise and avow the same, but also, esteeming their owne iudgements, to be the soueraigne iudgement of the Realme, did ordaine all them to be excommunicated, that would not subscribe vnto that their iudgement.* Declar. 1585.

About the same time, or not long after, viz. in Aprill, 1583. *there was another most treasonable conspiracie and rebellion attempted at* Sterling, *and intended to haue beene further executed and prosecuted against his Highnesse person*: and all vnder pretence of Religion, and chiefly (in shewe) for the Consistorian or Presbyteriall soueraignetie. Act of Parl. 1584. cap. 7.

With these and many more such vnduetifull insolencies, the King and State there, beeing greatly mooued: a Parliament was called, and held in May, 1584. wherein order was taken, for a generall Reformation in causes Ecclesiasticall

cleſiaſticall, throughout the whole Church of *Scotland.*

u Act of Parl. cap. 2. The Kings [u] lawfull authority in cauſes Eccleſiaſticall, ſo often before impugned, was approued and confirmed; and it was *made treaſon*, for any man to refuſe to anſwere before the King, though it were concerning any matter, which was Eccleſiaſticall.

* ibid. cap. 20 The third * eſtate of Parliament, (that is, *the Biſhoppes*) y ibid. cap. 3. *was reſtored to the auncient dignity:* it was [y] made *treaſon*, for any man after that time to procure the *innouation or diminution* of the power and authority of any of the three eſtates.

z ibid cap. 4. The foreſayd [z] iudgements, Senates, and Presbyteriall iuriſdictions were diſcharged: and it was enacted in theſe words: *that after that time none ſhould preſume, or take vppon them to conuocate, conuene, or aſſemble themſelues together, for holding of Councells, conuentions, or aſſemblies, to treat, conſult, or determine in any matter of eſtate, ciuill or Eccleſiaſticall, (excepting the ordinary iudgements:) without the Kinges eſpeciall commandement.*

a ibid cap. 7. It was [a] further then ordayned, *that none of his Highneſſe ſubiects, in time comming, ſhould preſume to take vppon them by worde or writing, to iuſtifie the moſt treaſonable attempt at* Ruthuen, *or to keepe in Regiſter or ſtore, any bookes approouing the ſame in any ſort.*

b ibid. cap. 8. An Acte [b] was alſo made, for the calling in of *Buchanans Chronicle*, and his booke *de iure regni apud Scotos.*

c ibid. cap. 8. Laſtly (ſayth the *Acte* [c] *of Parliament* it ſelfe.) *Foraſmuch as through the wicked, licentious, publike, and priuate ſpeeches, and vntrue calumnies of diuers his Highneſſe ſubiects, to the diſdaine, contempt, and reproach of his Maieſtie, his Councell, and proceedinges, ſtirring vp his Highneſſe ſubiectes thereby, to miſliking, ſedition, vnquietnes, to caſt off their due obedience to his Maieſtie. Therefore it is ordained, that none of his ſubiects*

ſhall

shall presume, or take vpon them, priuatelie or publikelie, in sermons, declamations, or familiar conferences, to vtter any false, slanderous, or vntrue speeches, to the disdaine, reproach, and contempt of his Maiestie, his Councell, and proceedings, or to meddle in the affaires of his Highnesse vnder paine, &c.

And thus you haue seene some part of the practise of the *Geneua* resolution in *Scotland*, for their booke of *Discipline*; and reformation in Religion. But yet I must needes draw you on a little further.

Presently, after that the sayde Parliament was ended, notwithstanding the kings maiesty, had in the same [d] most royally & religiously cõfirmed with great sincerity the articles of true Religion, for preaching the worde, and administration of the sacraments accordingly, and had likewise vnited to his Crowne, the supreame authority in all causes within his Realme, aswell Ecclesiasticall as Ciuill: yet (because their Presbyterial soueraignty was therby abridged) diuers very spitefull, disloyall, and slaunderous speeches were cast abroade, by them and their associates, against his Highnesse.

[d] cap. 1. of that Parliament, &c.

For they [e] gaue out, as though the King *had beene declined to Popery, and had made Acts to derogate the free passage of the Gospell:* that *he endeuored* [f] *to extinguish the light of the Gospell:* that there was *left nothing of the whole auncient forme of iustice and pollicie in the spirituall state, but a naked shadow,* with many other the like reprochfull and calumnious reportes, which they spread abroad in their owne Country.

[e] Declar. A. 2.

[f] Thinnes addition to Hollinshed. pa. 446. D. A.

Diuers of [g] the chiefe Ministers of that faction likewise that were fled out of *Scotland* into *England*, for feare of punishment, in respect of many their great and haynous offences, pretended (as it hath beene noted) that they fledd hether, because they were persecuted at home for their consciences, and could not be suffered to preach the Gos-

[g] Archbishop of Saint. Androwes Letter, and of other Preachers.

M. Hutchinſons Letter and as he is readie to be depoſed.

pell. One [h] *Dauiſon* (a *Scottiſh* Miniſter) ſo rayled againſt the King of Scots in the pulpit, at the pariſh Church of the olde Iury in London, that vpon complaint made thereof, by the Lord Ambaſſador of *Scotland*, direction was giuen to the Lord Biſhop of London, for the ſilencing of all the *Scottiſh* Miniſters in the City.

And this diſloyall and ſlaunderous courſe was helde, both in *Scotland* and *England*, ſo farre as they [i] durſt, from May, vntill Nouember following.

i Thinnes addition. page. 446.

At what time, this ſtratagem here enſuing was wroght (as I am perſwaded) by the Conſiſtorians inſtigation. The King [k] of *Scotland*, being vpon occaſion of *a contract*, nere *Striueling*: heard of certaine enemies (*as hee then accounted them*) comming towards him. Whereupon his Maieſty *rayſing ſuch power as hee could, conuayed himſelfe to* Striueling. Where before he looked for them, ten thouſand men *preſented themſelues* in armes. *They pitched their Tents before the towne the firſt of Nouember*, and there made a Proclamation in their owne names, commanding all the Kings ſubiects to aſſiſt them. Many pretenſes [l] are alleaged of that their attempt. And theſe namely: that whereas there had beene *Acts and Proclamations* a little before *publiſhed againſt the Miniſterie and Clergie, inhibiting their Presbyteries, aſſemblies and other exerciſes, priuileges, and immunities*: and that *the moſt learned and honeſt were compelled, for ſafetie of their liues and conſciences, to abandon their Country, &c.* Nowe the *afflicted Church might be comforted, and all the ſaid Acts lately made in preiudice of the ſame, might bee ſolemnely cancelled, and for euer adnulled.* This Proclamation thus knowne, the King fortified the towne as he could: but to no purpoſe. For within two houres aſſault it was wonne. The King thereupon, was enforced to flye *vnto the Caſtle.* The Conquerours of the towne, *placed their enſignes before the blockehouſe of the Caſtle,*

k ibid Thinn.

l The Proclamation is there alſo ſet downe.

Caſtle, and ſo ordred the matter, that there was no way for any in the Caſtle to eſcape their hands.

Wherupon (a parley being concluded) the King deſired by his Commiſſioners three petitions: The firſt, *That his life, honor, and eſtate might be preſerued.* The ſecond, *That the liues of certain of his friends with him might not be touched.* The third, *That all things might be tranſacted peaceably.* The other ſide, by their Commiſſioners likewiſe deſired other three petitions: The firſt, *That the King would allow of their intention, and ſubſcribe their Proclamation, vntill further order were eſtabliſhed by the eſtates, &c.* and *that he would deliuer vnto them, all the ſtrong Holds in the land.* The ſecond, *That the diſquieters of the Common-wealth might be deliuered vnto them and abide their due tryall by Law.* The third, *That the old guard might be remooued, and another placed.*

Vppon mutuall relation from the Commiſſioners on both ſides, the parties that were aſſembled in armes, did yeeld vnto the firſt and third of the Kings petitions: and the King graunting to all theirs, as there was no remedy, committed himſelf into their hands, and had a new guard immediately appointed to attend him.

And thus the Presbyteries of *Scotland* by the Kings ſubſcribing to the foreſaid Proclamation, recouered againe a great part of their ſtrength. But not all (as it ſeemeth) vpon the ſodaine: which was the occaſion of a new ſtirre. For preſently after the ſayde Noble victory, the *Scottiſh* Miniſters that were in England, (hauing al their former diſloyalties vppon compoſition remitted:) made their repayre without delay into *Scotland:* where finding not ſuch readineſſe as they expected, for a more authenticall repealing of the ſtatutes made in the foreſaid Parliament, 1584. they began (notwithſtanding the Kings late goodnes towards them,) to exclaime in their Pulpits, with moſt proud and

This appeareth by Iames Gibſons conference with the King, penned by himſelfe, and deliuered abroad in many Copies.

bitter Inuectiues against him.

One *Iames Gibson*, compared his Maiesty publikely in his preachings, *vnto Ieroboam*, tearmed *him a persecutor*, and *threatned him*, that if he tooke that course, he should be the *last of his race.*

Gibson hath penned this matter as Cō-sistorianly, as Catiline himselfe could haue done it.

And being called for such his disloyall *speeches*, before the King & Councell, the xxj. of December, 1585. he very boldly iustified the same: saying to his Highnesse, *As long as you maintayne these cursed Actes of 1584. the tyranny of Bishops, &c. Ye are a Persecutor.* And againe, *As Ieroboam for the leading of the people of Israell from the lawes of the house of Iudah, and from the true worshipping of God, to serue Idolatry, was rooted out, he and all his posterity: so should the King) if he continued in that cursed course, maintaining those wicked Acts against God) be rooted out, and conclude that race, &c.*

What else hath fallen out since that time, by reason of the raines, which now (as it hath beene noted) these zealous brethren haue gotten to themselues, and how moderately and duetifully they doo proceede, in the practise of their Presbyteries, and Consistorian Kingdomes: the articles, which the King not long since offred vnto the Ministers, to haue beene subscribed vnto by them, doo sufficiently declare and make manifest. *Ex malis moribus nascuntur bonæ leges: Out of ill maners spring good and wholsome lawes.*

The coppie of these articles, was deliuered abroad by some of her Maiesties priuie Counsell.

The chiefe and especiall pointes of the sayde articles are these: that *all Preachers there, should yeelde their obedience to the Kings Maiesty:* that *they should not pretend any Priuiledge in their allegeance*: that *they should not meddle in matters of State:* that *they should not publikely reuile his Maiesty*: that *they should not draw the people from their due obedience to the King:* & *that when they are accused, vpon their facts or speeches, or for refusing to doo things, &c.* they *should not alledge the inspiration of the holy spirit, nor serue themselues with colour of conscience, but confesse*

fesse their offences as men, and to craue pardon as subiects, &c.

It is great pitty, that so worthy a Christian King, should be driuen to require such a subscription in his owne kingdome, especially of those men, that should be lights to the rest, and the chiefe examples of all duetifull obedience: It is more to be pitied, that (for ought I can learne) his Maiesty cannot as yet obtaine so much at their handes. But most of all it is to be lamented, that no man can gesse (for ought I know) how far this Gangrene will spread it selfe.

At the first, they found but faults against the *Bishops*, but after they ouerthrewe them. The *Anabaptists in Germany began with the Bishops and Clergy, but they ended with the ciuill Magistrate.* Consider of *Buchanans* dea'ing, whether he maketh not the like assault against Princes, that his companions did against *Bishops*; as in deriding their titles, misliking their pompe, and in glancing at their reuenues. He tearmeth [a] the honorable phrases of *Maiesty, Highnesse, and Lordship*, solæcismos & barbarismos aulicos, *that is, vnlawfull & corrupt kinds of speech, which are vsed in Court, and doo proceede* (as he sayth) *from flattery*. Hee gibeth [b] at the state which Princes take vpon them, when they shewe themselues to the people, comparing *them to Childrens puppets, which are garishly attyred.* Bullinger.

a Epistle to the king of Scots before his booke de iure regni &c

b De iure regni pa. 17.

After [c] also, he insinuateth that a good Prince *should appeare & come abroad, only defended with his innocencie*, non superbo spiculatorum & μαχαιροφόρων cætu, sericatisq; nebulonibus stipatus: *not with a proud company of guarders, and of pensioners, and of silken knaues.* He would haue Kings to content themselues with lesse *reuenues and seruice, commending the Discipline of Laconia, where it was strange to haue one man pull off an other mans sockes, at his going to bedde:* and likewise the example of *Pelagius*, that first discomfited the Saracens in *Spaine*: in that *he had his house*, not built after the fashion

c Ibid. pa. 34.

now a dayes, with many ſtately roomes of honor, but was contented *with one place for himſelf, his fire, his friends, and his cattell,* (after the Iriſh faſhion.)

But to let paſſe theſe contempts and pointes of *Anabaptiſme:* one thing more is likewiſe to be conſidered in theſe *Scottiſh* reforming miniſters, which they haue ſucked from their *Mother-City Geneua.* They cannot be content, to haue rayſed vp ſedition and troubles at home, to haue ſlandred both far and nere, the moſt Godly reformation of Religion, which their King had made there, and to erect (you haue ſeene how) in place thereof a meere counterfeit plot of a new *Popiſh* tyranny, ſuch a one as hath already quite ouerthrown the auncient eſtate of that Church, & wroght more miſchiefe in that Country in thirty yeares, then the Pope of *Rome* had done before (as I thinke) in fiue hundred: But they preſume alſo, much further then becommeth them, to caſt ſome of their contentious and diſloyall ſeedes into *England.*

* Melancton. *Vulpecula* (cauda amiſſa) reliquis vulpibus callidè perſuaſit vt ſimiliter & ipſæ caudas reſecarent, ne ſola turpis & deformis in ſuo genere videretur. The Fox (hauing loſt her tayle) craftely perſuaded the other Foxes, that they would likewiſe cut off their tayles, leaſt ſhe herſelfe alone, ſhould ſeeme the foule and deformed beaſt of all that kinde.* And hence it commeth (as I take it) that to bring the flouriſhing eſtate of our Church in *England* into the ſame miſery, that theirs is brought into, they rayle, deuiſe, and clap their handes, to ſet vs here together by the eares.

e Dauiſon in the name of the reſt, in a booke of his lately publiſhed. Page. 2.

Some of them ſay, that e *our Church is ſtill vnder the bondage of an Antichriſtian gouernement:* that *our Biſhops are a hurtfull relique of Romiſh confuſion:* that f *they thruſt with ſide and ſhoulder to make hauocke of the Church, by a diſguiſed perſecution,* and *that they do tyrannize aboue their brethren with vi-*

f pag. 29.

olence

olence g *and crueltie.* g pag. 28.

They vse these words of her excellent Maiesty. *Alacke good* h *Princesse, the true report of thinges commeth seldome to her eares.* And do very grossely insinuate, nay indeed plainly affirme, that *there are in Court some crafty* i *miscreants, which doo abuse her Maiesty,* whom *they resemble to Ioab, Iesabell, Haman and Gehasi.* h pag. 28. i pag. 12.

They doo k *iustifie the proceedings of our disturbers here,* & *animating* l *them to go forward,* as they haue begun, doo tell them, *that both their causes* (vz. their owne in *Scotland,* and of our factions in *England*) *are most nerely* m *linked together:* and *doo* n *promise, that they will not cease to commend their troubled state vnto God, in their priuate and publike prayers.* They ° compare our hindring in *England* of the pretended Discipline, vnto *the hinderance, which Gods enemies made, vnto the building of Ieruselem.* They seeke vnder hand P to steale away the harts of her Maiesties subiects, especially of those that haue beene, and still are seduced, by our Consistorian Schismatikes: by putting them in hope of *one Darius, that after a time shall giue full authority for the sayde building of Ieruselem.* Which manner of dealing, there is no *Darius* liuing, could take in good part, if the like practises were vsed by others amongst his people. k pag. 5. l pag. 21. m pag. 20. n pag. 29. ° pag. 20. P pag. 21.

GOD of his infinite mercy, graunt vnto her Maiesty, a long, a prosperous, and a happy raigne ouer vs: and so knit the harts of all true English men, vnto their Queene of Saba, their *Hester,* and their most royall *Elizabeth,* that without the expectation of any *Darius* whosoeuer, they may euer continue her most loyall, faithfull, and obedient subiects, rather wishing in their soules, that the world with her Maiesty should end their dayes together, then once to take ioy, by the least imagination of any future change. Amen.

And

And thus much of the manner and wayes vſed by certaine Scottiſh Miniſters, for Reformation and Diſcipline. Which pointes or Conſiſtorian proceedinges, I haue not touched (as God knoweth) with any minde or intent, to diſhonour the ſtate of that Country. Beſides, much may well be ſayd (I aſſure my ſelfe) in excuſe of ſuch of the laity; as ioyned in the premiſſes. For I finde they were led with a very great zeale. They had beene ſo long impriſoned in the darkeneſſe of Popery, that when the Goſpell appeared vnto them, it ſo dazeled their eyes, as that for very gladneſſe they conſidered not well, what they did, ſo they might enioy it. Their goods, their lands, their wiues and their children, nay their liues (in reſpect therof) were not greatly deare vnto them.

Moreouer it is manifeſt, how long they were exerciſed with great feare and many perplexities, what entertainement and continuance the Goſpell ſhould finde amongſt them. In which caſe euery man may eaſily coniecture, how eaſie a matter it was for them, to be miſcaried by their teachers & Preachers: perſwading them, that by Gods commandement they were bound to vndertake that courſe, & withall not omitting great threates of excommunication & damnation, if they refuſed ſo to doo. They found their ſayd Miniſters doctrine very good and ſound, in the chiefe points of ſaluation: and who would then haue ſuſpected them in matters of leſſe importance?

So as whatſoeuer was done amiſſe by them, as touching their proceedings mentioned, I doo (wholly in a manner) aſcribe it to their Miniſters of the *Geneua* learning. Vnto whom alſo it ought of right to be imputed, that I or any other, either haue, or hereafter ſhall haue, any occaſion at all ſo much as once to make mention of the leaſt thing, that might be any waies offenſiue to the meaneſt of that natiõ.

For

For what had I, or any other priuate man in England, to doo with their matters, otherwise then to haue prayed for them: had their sayd Ministers, but onely taken vppon them to haue iustified their sayde proceedinges, by their owne Lawes, customes, and priuiledges, and could haue contented themselues to haue gone no further? Marry nowe that the chiefest of them, for the excusing of themselues, and that they might shew, whose schollers they are, haue presumed to publish (and that in print) such strange & seditious doctrine, as doth tend to the like disturbance, and indeede to the vtter ouerthrow of the freest and most absolute Monarchies, that are or can be in Christendome, not omitting withall, to solicite and incourage our pretended reformers in England, to proceed as they haue begun, in following their steps, contrary (I am sure) both to the word of God, and to all the lawes and customes of this Realme: I am in very good hope, that there is no man of any sound iudgement, who will be offended with mee, in that to disclose, and thereby to preuent such mischiefes, as might otherwise ensue with vs, I haue beene bolde to lay downe (but yet out of their printed bookes) some of the proceedinges of the sayde Ministers of *Scotland*, which at this time our owne Preachers in England, of the Disciplinarian consort, (as nowe it followeth to bee shewed) doo take vppon them to imitate, and haue already proceeded further in them, then some of their fauorers will acknowledge or (I thinke) doo as yet suspect.

Buchanan. The historie of the church of Scotland. Knox.

The end of the first Booke.

THE SECOND BOOKE OF DISCIPLINARY GROVNDES and Practises.

CHAP. I.

The doctrine of certaine English Ministers, which they learned at Geneua, *and published of purpose to haue procured the like course for reformation in England, to that which was in Scotland.*

AS you haue heard in the first Booke, howe *M. Knox* being at *Geneua* in *Q. Maries* time, laboured and afterward proceeded to reforme Religion in *Scotland* by force and armes: so did sundry *English* men, that then liued there in like sort, according to the *Geneua* resolution in that point, endeuour as much as lay in them, to haue kindled the like stirres at that time here in *England*. To which especiall ende, they did write hither sundry letters and bookes, wholy of this argument: VZ. *that the then Councellors; the Noble men; inferiour Magistrates; and (rather then faile) the very people; were bound before God to ouerthrowe the superstition and Idolatrie that was then in the Land, and to reforme Religion, whether the Queene would or no: yea though it were by putting her to death:* Out of two of these *English* bookes, I haue collected these seditious and consistoriall propositions following.

All

All men, councellors, noble men, inferior magiſtrates, and people are bound and charged, to ſee the lawes of God kept, and to ſuppreſſe and reſiſt Idolatrie, by force. Goodman. Page 73. ibid. pag. 74. ibid. pag. 77.

If the magiſtrates ſhall refuſe, to put maſſemongers and falſe preachers to death, the people (in ſeeing it performed) doo ſhewe that zeale of God, which was commended in Phinees, *deſtroying the adulterers, and in the* Iſraelites *againſt the* Beniamites. ibid. pag 196

To teach, that it was not lawfull in any caſe to reſiſt the ſuperior powers, but rather to ſubmit our ſelues to puniſhment is a dangerous doctrine, taught by ſome, by the permiſſion of God for our ſinnes. ibid. page 30.

It is not ſufficient for ſubiects, not to obey wicked commandements of their Princes, but to withſtand them alſo, in dooing the contrarie, euerie man in his vocation and office. ibid. page 63. 43 59 72.

Shieriffes, Iaylors, and other inferior officers, ought not onely not to caſt the ſaintes of God in priſon (hauing commandement thereunto by the Prince) for feare of looſing their offices: but to withſtand euill, to ſupport them, and to deliuer them, to the vttermoſt of their power. ibid page 87. 88, 89. 90.

If we ſee a ſheepe in daunger to be deuoured of a wolfe, wee are bounde to deliuer it: euen ſo to our power wee are bound to put to our hands, to deliuer the children of God, when wee ſee them pitiouſlie in danger, by Gods enemies. ibid. page 90.

It is the office of Councellors, to bridle the affections of Princes and gouernors: Noblemen were firſt ordained to bridle Princes. ibid. page 34. page 35.

Noblemen haue their honour of the people, to reuenge the iniuries of their Kings, and not for their luſtie hawking, nimble dicing & carding, ſinging and dauncing, open bragging & ſwearing, falſe ſtearing and flattering, ſubtle picking and ſtealing, cruell polling and pilling, &c. Obedience. page. 107.

The authoritie, which Princes haue, is giuen them from the people: Kings, princes, and gouernours, haue their authoritie of the people: and (vpon occaſion) the people may take it away again, Obedience. 25.

ibid.pag.105. *as men may reuoke their proxies and letters of Atturney.*

Goodman, pag. 190. *Subiects do promise obedience, that the Magistrate might help them: which if he doo not, they are discharged of their obedience.*

ibid.pag. 119. 139. *If Magistrates without feare transgresse Gods laws themselues, and command others to doo the like; then haue they lost that honour and obedience, which otherwise their subiectes did owe vnto them: and ought no more to be taken for Magistrates, but be examined, accused, condemned, and punished as priuate transgressors.*

Obedience, pag.111. *Iudges ought by the lawe of God, to summon Princes before them, for their crimes: and to proceed against them, as against all other offenders.*

Goodman, 144.145. Obedience, 110. *Euill Princes ought (by the lawe of God) to bee deposed, and inferior magistrates ought chieflie to doo it.* Examples allowed of Kings deposed, *Edward 2. Richard 2. Christierne of Denmarke, &c.*

Obedience, 99 103. Goodman, pag.99. Obedience, pag.113. ibid.pag. 114. *It is lawfull to kill wicked kings and tyrants: and both by Gods lawe and mans lawe, Queene Mary ought to haue beene put to death, as being a tyrant, a monster, a cruell beast, &c.* Examples. *The subiects did kill the Queenes highnesse* Athalia: Iehu, *killed the Queenes maiestie* Iesabell: Elias, *beeing no magistrate, killed the Queenes maiesties chaplaines,* Baals *priests. These examples are left for our instruction. Where this iustice is not executed, the state is most corrupt.*

ibid.pag.115.

Goodman, pag.185. *When Magistrates do cease to do their duties,* (in thus deposing or killing of Princes) *the people are as it were without officers: & then God giueth the sword into their hands, & he himself is become immediatly their head: for to the multitude a portion of the sword of iustice is committed: from the which no person, King Queene, or Emperour (being an Idolater) is exempt: he must die the death. The people in the 25. of Numbers, did hang vp certain of their heads and captains: which ought to be for euer a perpetuall example of their duetie, in the like defection from God to hang vp such rulers, as shall draw them from him. If neither the infe-*

ibid.pag.180 ibid.pag.184 ibid.pag.185

rior magiſtrates, nor the greateſt part of people will doo their offices: (in puniſhing, depoſing, or killing of Princes) then the miniſter muſt excommunicate ſuch a King: any miniſter may doo it againſt the greateſt Prince. God will ſend to the reſt of the people, (which are willing to doo their duty, but are not able) ſome Moſes *or* Othoniell: *If they know any* Ionathan, *they muſt goe vnto him to be their Captaine: and he ought not to refuſe them. By the worde of God* (in ſuch a defection) *a priuate man (hauing ſome ſpeciall inward motion) may kill a tyrant: as* Moſes *did the Egyptian: as* Phinees *did the lecherous: and* Ahud *did king* Eglon: *or otherwiſe, a priuate man may doo ſo, if he be commaunded or permitted by the common-wealth.*

Obedience, pag. 115
Obedience, pag. 116. ibid. 18. Goodman, 199. 200. 201.
Obedience, pag. 110.

And vnto ſome obiections that be made to the contrarie, *theſe anſweres are ſhaped.*

Ob. Be ſubiect to higher powers: the powers be ordained of God.

Goodman, pag. 106.

Anſ. *Wicked Kings are not Gods ordinance. Saint* Paule *ſpeaketh of lawfull powers.*

Goodman, pag. 111.

Ob. Seruants muſt be obedient to their Maſters, though they be froward.

Anſ. Paul *ſpeaketh of bondmen, not of ſubiects obedience.*

Obedience, pag 47.

Ob. Peter was commanded to put vp his ſword.

Anſ. *He was a miniſter, and no magiſtrate.*

Goodman, 127.

Ob. Chriſt could haue called for twelue legions of Angels for his defence, if it had beene lawfull to haue vſed force, for the ſetting vp of the Goſpell.

Goodman, 119. 120.

Anſ. *Chriſts kingdome was not of this world: he tooke vpon him no temporall ſword: but that hindreth not thoſe that haue it.*

Ob. Ieremy was commanded to obey the king of Babel.

Goodman, 125. 126.

Anſ. *The ſecret counſell of God was reuealed to him to that effect. It is no generall rule.*

Goodman. 138.139. *Ob. Dauid* said, God forbid that I should touch the annointed of the Lord.

Ans. *It was in his owne priuate cause, and so vnlawfull.*

Goodman, 202,205. *Ob.* Sir *Thomas Wyat* did, as you would haue others to do, &c. but he had no good successe.

Ans. *The goodnesse of his cause is not to be measured by his successe.*

Page 203. *Hee was no traytour, his cause was Gods: and none, but papists and traytours, can iustly accuse him of treason.*

The Councellors and all others, that would be accounted nobles (and tooke not his part) are in very deede traytours to God and his people, and to their countrie.

Page 206. Page 207.

The author of the booke of obedience (he should haue sayd of rebellion) endeth his treatise, with significatiō, that

Page 137. *the nobilitie of England,* (hee speaketh of them that were in Queen *Maries* daies) *are not to be trusted either by their words, othes, or handwritings, further then a man doth see, & hear them; & scarsely so far.* And *Goodman* likewise, for his conclusion, is most earnest with all english subiectes, that they would put his doctrine in practise, assuring them that in so doing,

Pag. 218. 219. 220. 221. if they be cast *in prison with* Ioseph, *to wild beasts with* Daniell, *into the sea with* Ionas, *into the dungeon with* Ieremy, *into the fiery furnace with* Sidrach, Misach, & Abednago, *yet they shalbe comforted: whereas if they will not: in seeking to saue their liues, they shall loose them, they shall be cast out of the fauor of God, their consciences shall be wounded with hell-like torments, they shall despaire & seeke to hang themselues with* Iudas, *to murther themselues with* Frauncis Spira; *drowne themselues with Iudge* Hales, *or else fall mad with Iustice* Morgan, *at* Geneua.

In his preface to Goodmans booke. This doctrine saith *Whittingham* (afterward vnworthily *Deane of Durham*) *was approued by the best learned in these parts, meaning* Caluin *and the rest of the* Geneuians. The

English-

Englishmen of name, there at that time, besides *Goodman* and *Whittingham*, were (as I take it) *Anthony Gilby*, *Miles Couerdall*, *Dauid Whitehead*, and sundry others. Who liking the sayde doctrine also exceedingly, were very earnest to haue the *same printed, for the benefite* (as they sayde) *of their brethren in England*. *Whittingham* made a preface to *Goodmans* booke: wherein hee greatly commendeth this doctrine, and writeth thus, in the name (as it seemeth) of all his fellowes there. *We desire that you* (meaning all in *England* and elsewhere, that loue to know the truth and follow it) *should bee perswaded in this traeth*. Againe, *here thou doest heare the* Eternal *speaking by his minister, &c. quickly giue eare and obay, &c.* And again, *If thou wish for Christian liberty, come and see how it may easily be had, &c.* From *Geneua*.

Here it is very material. further to be obserued, that the rest of the learned men, that fled in *Queene Maries* time, as *Iohn Scory*: *William Barlow*: *Richard Cox*: *Thomas Beacon*: *Iohn Bale*: *Iohn Parkhurst*: *Edmond Grindall*: *Edwine Sandes*: *Alexander Nowell*: *Robert Wisdome*: *Iohn Iewell*: & very many more, hauing no great affection to *Geneua*, bestowed themselues in *Germany*, especially at *Zuricke*, *Basill*, and *Franckeford*. These men maintained the reformation of the Church of *England* in *King Edwards* time: they vsed in their holy assemblies, the forme of seruice, and order of ceremonies, which were then established: and they vtterly misliked, & condemned the foresayd propositions, as very seditious & rebellious, according to the iudgement of all the reformed Churches, (for ought I can learne) both in *Germany* and else-where, besides *Geneua* and her offspring.

Besides they of *Franckeford*, (as it appeareth) notwithstanding their griefe, that they were constrained to leaue their country for their conscience: yet in the middest of all their afflictions, they retained such duetifull harts vn-

to

to *Queene Mary*, (imitating therein the Apoſtles and Diſciples of their Maiſter) as that they coulde not endure to heare her ſo traduced into all hatred and obloquy, as ſhee was by the other ſort. *Maiſter Knox*, comming vpon occaſion from *Geneua* to *Franckeford*, was by theſe graue men, accuſed of *Treaſon*, (as he himſelfe confeſſeth) for matters that he had publiſhed in print, *againſt their Soueraygne and the Emperor*; and was faine thereupon, for the ſauing of his life, to flye thence ſecretly backe againe to *Geneua*.

Knox hiſt. pag. 185.

Laſtly, by meanes of their diſliking of the ſayd propoſitions, and their further courſe helde in the defence of the foreſayde reformation in *England*, againſt the other mens counterfeit presbyteries: theſe learned men at *Franckeford*, could haue ſmall reputation with them of *Geneua*. Thus one of that crew then, hath written ſince of them. *The Engliſh Church, which was aſſembled at Geneua, was ſeperated from that ſuperſtitious and contentious company, that was at Franckford.* And againe, *They were more giuen vnto vnprofitable ceremonies, then to ſincere Religion.*

Knox hiſt. pag 201.

Ibid. pag. 185.

Theſe things I thought meete, for your aduertiſement, to ſet downe, that the propoſitions precedent might appeare vnto you, not to haue proceeded from any raſh or light conceit in our *Engliſh* propounders, publiſhers, and maintainers of them: but that they doo containe their reſolute iudgement, agreeable to thoſe points of the *Geneua* reſolution, mentioned before out of *Knox* and *Buchanan*.

Whereby it is apparant, that if our ſayd *Engliſh Geneuians*, had found as redy aſſiſtance at that time in *England*, as *Knox* and his complices (about, or ſoone after the ſame time) did in *Scotland*, they would not haue fayled, to haue put the ſayde poſitions aſwell in practiſe heere with vs, as ſome *Scottiſh* Miniſters did in that Country. Which great miſchiefe, and diſloyall outrage, as the ſtate here, did then

proui-

prouidently ſuppreſſe and withſtande: So her Excellent Maieſty, hath ſince preuented, by aboliſhing of the Romiſh Religion, and the reſtoring of the Goſpell, which was the quarrell in thoſe dayes pretended. So as our Engliſh Reformers, hauing hitherto had no cauſe for this point to imitate the foreſayde proceedinges in *Scotland*, it remayneth, that I ſhew vnto you, how far (as yet it is diſcloſed) and how directly they endeuour to follow the ſaid practiſes of the *Scottiſh* Miniſters, for the erecting vp in *England* of the *Geneua* new Papacie.

CHAP. II.

Our Engliſh Diſciplinarians, doo imitate the Scottiſh, in their deſire of the Conſiſtoriall gouernement, ſauing that they are more bewitched with a kind of dotage after it.

IN *Scotland*, notwithſtanding that at the laſt the Miniſters had obtayned, in ſome ſorte, the allowance of the confeſſion of their faith, contayning the ſumme of that doctrine, which before they had ſo greatly deſired: yet becauſe they wanted the *Geneua* diſcipline, wherein conſiſted their very great ioy, together with the hope of their future ſoueraignety, they were but a little ſatisfied with all the reſt. And euen ſo, it hath fallen out ſince in *England*, ſauing (for ought I can read) that the ſayd *Scottiſh* miniſters were not then come vnto ſo great a dotage after this Diſcipline, as there now is growne amongſt vs.

About ſome two or three and forty yeares agone, and after, in the beginning of her Maieſties Raigne, the deuiſers themſelues of this new platforme, were well content to accept of, and commend ſuch Churches, as had abandoned Popery, though they had withall imbraced ano- Harmonia confeſſ. Cal. Epiſt. &c.

ther kinde of Diſcipline.

Then in diſputation againſt the Papiſts and Anabaptiſts, there could bee found in all *Fraunce* and *Geneua*, but two eſſentiall notes of the Church; vz. *the true preaching of the word, and the right adminiſtration of the Sacraments.*

Bertram pa. 15 Mornay p. 37. Caluin inſtit. lib. 4. Cap. 1. ſect. 9. Beza in colloquio Poſſiacenſi. Conuict. de ſtatu Gall. paſto. fol. 122.

Then vpon *Goodmans, Whittinghams,* & *Gilbies* returne, (with the reſt of their aſſociates) from *Geneua* into *England:* although it gricued them at the hart, that they might not beare as great a ſway here in their ſeuerall conſiſtories, as *Caluin* did at *Geneua*, and ſo not onely repined and grudged at her Maieſties reformation of this Church, but laboured (as they might) to ſowe abroade in the lande that ſeede, which hath brought forth a great part of all the diſorders, troubles, and diſobediences, that ſince haue enſued. Yet notwithſtanding, they meddle not much *in ſhewe*, (for any thing I can heare of,) with matters of this Diſcipline, but rather buſied themſelues, about the apparrell of miniſters, ceremonies preſcribed, and in picking of quarrels againſt the common Booke.

This appeareth by their letters, ſermons, and by Gilbies moſt rayling Dialogue betwixt a lame ſouldier of Barwicke, and an Engliſh Captaine,

Confeſ. 5. & 7.

Marry ſince that, Maiſter *Beza* deuiſed a way, howe to bring in the *Geneua* Diſcipline, to be a third eſſentiall note of the Church: ſince, Maiſter *Cartwright* hath beene at *Geneua*, and vpon his returne did ingage his credit to iuſtifie that platforme, to be a neceſſary forme of Gouernement, preſcribed by Chriſt for all times and places: ſince, Maiſter *Trauerſe* hath alſo beene there, and did take vpon him in his booke *de Diſciplina Eccleſiaſtica*, to do the like: ſince, Maiſter *Cartwright* did likewiſe (at his ſecond beeing beyonde the ſeas,) ſende vs worde in his ſecond booke, that Maſter *Beza accounted his ſayde third note of the Church, (vz. the Geneua* Diſcipline) *to bee as neceſſarie a note, as either the word or Sacraments:* and ſince, Maiſter *Cartwright* and *Trauers*, with the chiefeſt of their followers in *England*, haue of

T.C. Second replie pa. 53.

later

later yeares (vpon conſideration of the premiſſes, and further deliberation, in their conferences and meetinges to that purpoſe) reſolued and concluded generally, for the neceſſity of the ſame Diſcipline, which before had beene onely deliuered with vs, as their priuate opinions: Since theſe times (I ſay) the friends and fauorers of it, haue from time to time, by certain degrees, ſo increaſed in their fond affections towards it; as that now they are in a manner ouercome with the ſtrength and violence of them, and doo bragge in their bookes, that they will not ſticke to dye in the cauſe.

Maiſter *Cartwright* (as I take it) had an eſpeciall eye to this deuiſe when he ſayth, *that certaine of the things*, which he and his followers do ſtand vpon, *are ſuch, as if euery haire of their heads, were a ſeuerall life, they ought to afford them all in defence of them.* Diuers other beſides, doo offer *to aduenture their liues for the iuſtifiyng of it*, as *Vdall* & *Penry*, & nothing will content them without the *Geneua* diſcipline. For ſay they, *it is found* [a] *to be the onely bond of peace, the bane of hereſie, the puniſher of ſinne and maintainer of righteouſnes.*

Epiſt. before the demonſt.
[f] Epiſt. before the ſup.
a *Practiſe of Prelats D. 2.*

It is pure, [b] *perfect, and full of all goodnes for the peace, wealth and honour of Gods people, and is ordained for the ioy and happines of all Nations.*

b Motion. pa. 46.

The want [c] *of the Elderſhip is the cauſe of all euill. It is not* [d] *to bee hoped for, that any common-wealth will flouriſh without it. This Diſcipline* [e] *is no ſmall part of the Goſpell: it is of the ſubſtance of it. It is the* [f] *right ſtuffe & gold for building the Church of God. This would make the* [g] *Church a chaſt ſpouſe, hauing a wonderfull brightnes as the morning, faire as the Moone, pure as the Sunne, and terrible like an army with banners. Without* [h] *this Diſcipline, there can be no true Religion. This gouernement* [i] *is the ſcepter, whereby alone Chriſt Ieſus ruleth among men. The Churches of God in* [k] *Denmarke, Saxony, Tigurin, &c. wanting*

c *T. C lib. 2. in the Epiſt.*
d *T. C. lib. 1. page 3.*
e *T. C. lib. 1. pa. 6. and 48.*
f Motion 84.
g Ibid. 84.
h Regiſter. p. 68
i Epi before ſup. A. 2.
k Martin Iunior: Theſ. 14.

l T.C.lib.1. pag.3. m T.C.lib. 3. pag. 220. n T.C. Table preface to the demonſt. o Motion to the Lordes. page 22. p Ibid. pa. 49.

this gouernement, are to bee accounted maymed, and vnperfect. The eſtabliſhing l *of the Presbyteries, is the full placing of Chriſt in his kingdome. They that* m *reiect this Diſcipline, refuſe to haue Chriſt raigne ouer them: and deny* n *him in effect, to be their king or their* o *Lord. It is the blade* p *of a ſhaken ſword, in the hande of the Cherubins, to keepe the way of the tree of life.*

Ridiculous men and bewitched. As though Chriſts ſoueraignety, kingdome, and lordſhip were no where acknowledged, or to be found, but where halfe a doſen artizans, Shoomakers, Tinkers, and Tailors, with their Preacher and Reader, (eight or nine Cherubins forſooth) do rule the whole pariſh. But I haue noted vnto you, out of theſe few places, (omitting many other) this their wonderfull dotage, to this end: that it may be conſidered, whether it be likely, that our *Engliſh Conſiſtorians* hauing ouerrunne the *Scottiſh* miniſters, or at the leaſt ouertaken them, in their opinions of the neceſſity of this Diſcipline, will be left behind them, in their practiſes according to the *Geneua* reſolution, for the attayning of it, or no?

Chap. III.

Our pretended Engliſh reformers doo imitate or rather exceede the Scottiſh Miniſters in rebelling and rayling againſt all that doo encounter them.

When in *Scotland* they firſt had in minde to reforme religion, and after to erect their Diſcipline, (according to the *Geneua* reſolution) they ſpent their wittes and all their deuiſes, by railing and ſlandering, to bring the *Biſhoppes* and the reſt of the Clergy, with the whole courſe of their gouernements into deteſtation and hatred with the people. *They write their owne*

owne pleasures of them, and to them: and that in the name of the people. They stirred the Nobility by their writings against them: they had their supplications to their Parliaments: and to the Queene Regent; they had their appellations from their Bishops, their exhortations to the Nobility, to the Estates and comminalty, and many such practises they had to that purpose, yea, after their *Bishops* and *Clergy* had receiued the Gospell.

Knox hist. pag 234.
ibid. pag. 213, 214, 216.
ibid. pag. 256.
ibid. pag. 304.

But in this course, our reformers in *England*, haue not onely imirated them, but (as ready Schollers, and apt for such mischiefe) haue very farre exceeded both them, and as I thinke) all others, that hitherto haue dealt that way. They haue renued ouer againe, & applied to our Church gouernours, two or three of the most bitter Treatises, that euer were made against the *Popes, Cardinals, Popish Bishops,* Monkes and Friers, &c. in *King Henry* the eight his dayes. They haue foure or fiue very diuellish and infamous *Dialogues*: likewise their *complaints* and *petitions* to her Maiesty and Parliament, in the name of the *comminalty*, their *appellation*, their *exhortation*, and diuers other most lewd & scurrilous Epistles and Letters.

Sathan prince of hell, to the Pope, Cardinals, Bishopes, &c.
Practise of Prelates.
1. Gilbies.
2 / B.
3. Vdals.
4. That which came from Throgmor.

When they are called before any Magistrate, and dealt withall for their factious proceedings, they vsually afterward doo take vpon them to write and publish, vnder the name of a conference, what wordes and arguments haue passed: which they perfourme with all reproch, disdaine, vntruth, and vanity: and so do pester the Realme and their fauourers closets, with infinite such shameless and slaunderous discourses, as is most intollerable.

They haue had fiue or sixe *supplications* to seuerall *Parliaments*, penned altogether according to *Knox* his stile and violent spirit, in many places word for word: besides *Martin*; and his two sonnes, their holy imitations of *Beza* his Passauantius, (that all things might proceede *Geneua* like)

Martins Epi. His Epitome. Hay any wor. Martin Iuni. Martin Senior Martin Prote.

in their sixe bookes of *Consistorian* gravity. And now, vpon better care taken by her Maiesty, that no such libels should be hereafter printed in *England*, (at the least without some daunger to the parties, if it may bee knowne) they haue founde such fauour, as to procure their chiefe instrument and old seruant *Waldgraue*, to be the King of *Scots* Printer, from whence their wants in that behalfe shall be fully supplyed.

Refor. no enemie.

For hauing obtained that place, (as hee pretendeth in Print) they haue published by hundreths, certaine spitefull and malicious bookes against her Maesties most honorable priuy Councell. Also their *humble motion* to their LL^s. with three or foure other very slanderous Treatises. And now it seemeth, for feare that any of all their sayd Libels & rayling Pamphlets, (that haue bin written in her highnesse time) should perish, (being many of them but triobolar chartals:) they haue taken vpon them to make a *Register*: and to Print them altogether in *Scotland*, in two or three volumes: as it appeareth by a part of the sayde *Register*, all ready come from thence, and finished: which containeth in it three or foure and forty of the sayd Libels.

In all which courses taken, more then heathnish, this is their drift and especiall end, that hauing by their forged lies, their poysoned tongues, and their hypocriticall outcries, procured a generall mislike of her *Maesties* reformation, the present gouernment of the *Church*, the chiefest defender thereof, the Lords that fauour it, the *Archbishops* and *Bishops* that haue authoritie in it, & the rest of the Clergy that doe submit themselues vnto it: they might come at the last to attaine their purpose, and by fishing in our troubled waters, (according to the *Geneua* resolution) set vp and establish their glorious scepter and kingdome.

Out of these bookes, because some might otherwise charge

charge the premiſes herein with ſlander of the godly brethren, I haue thought it very conuenient to lay downe before you, particularly, ſome moſt lewd and wicked ſpeeches, in maner and order, as in tenné of the next Chapters following, is ſpecified.

CHAP. IIII.

The ſpeaches of the ſaid pretended reformers, concerning England: the ſtate, the preſent reformation, and gouernment of the Church.

ENgland [a] *with an impudent forehead, hath ſayd: I will not come neare the holy one. And as for the building of his houſe, I will not ſo much as lift vp a finger towardes that worke, nay I will continue the deſolations thereof.* [b] *England hateth them to this day, that faithfullie doe their office. Of* [c] *all the nations that haue renounced that whore of* Rome, *there is none in the world ſo farre out of ſquare, as England, in retaining the Popiſh Hierarchy.*

a Penries Epiſtle before the humble motion.

b Gilby, p.77

c Epiſtle before the demonſt. B.3.

We in [d] *England are ſo farre off, ſrom hauing a Church rightly reformed, that as yet we are ſcarſe come to the outward face of the ſame. We* [e] *are neuer the better for her Maieſties reformation, ſeeing the walles of* Syon *lie euen with the ground* (that is, ſeeing their diſcipline, is not eſtabliſhed.)

d 1. Adm. p.4

e Supplica. to the Parliament, pag.67

Your [f] *reformation* (as it ſtandeth) *will be little better, then that of the Samaritanes, who feared* Iehouah *: but worſhipped their owne Gods. Men* [g] *belike doe thinke no more to be required at their handes, then the raſing of Babell: the diuell as yet contenting himſelfe with Bethel. Your* [h] *gouernment is that, which giueth leaue to a man to be anie thing, ſauing a ſound Chriſtian.* Omnia eum liceant, non licet eſſe bonum.

f Supplica. 62

g Supplica. 63

h Preface to the demonſt. A.4.

We

i 1.Adm.pa.2. k Epist. before the supplica. l 1.Adm.p.25

We i *lacke a right gouernement of the Church. In* k *stead of the ordinance of God in the gouernment of his Church, the marchandize of shamelesse Babylon is maintayned. The* l *gouernment now vsed by Archbishops, Bishops, &c. is both Antichristian and diuelish. Rome is* m *come home to our gates. Antichrist* n *raigneth among st vs. The* o *established gouernement of the Church, is trayterous against the maiestie of Iesus Christ: it confirmeth the Popes supremacie, it is accursed. It is* p *an vnlawfull, a false, a bastardly gouernement. In the state of the Church there is nothing* q *but sores and blisters, yea the griefe is euen deadly at the heart: They* r *must needes be not onely traytors to God and his word, but also enemies vnto her Maiestie, and the land, that defend the established gouernement of the Church to be lawfull.*

m Gilbyes dial. 151. n 1 Adm. p. 33. o Suppl. to the Parlia. 56. p Hay any. pa, 5, 6, 8, 12. q Martins Epistle. 33. r Hay any, pa. 13.

Chap. V.

Some of their vndutifull and consistorian speeches concerning her Maiesty, &c.

a Martins Epistle 10, 53. b Hay any, page 5. c Ibid pag. 13 15, 23. d Register, pa. 48. e Gilbyes preface to his dialogue of the souldier of Barwicke.

The a *Bishoppes haue long deceaued*, and *seduced her Maiestie and her people. Doo* b *you thinke our Church gouernement to bee good and lawfull, because her Maiesty and the state, who maintaine the reformed religion, alloweth the same? why? the Lord doth not allow it.* In effect: *that* c *her Maiesty and state, (in maintaining the established gouernement, and reiecting theirs) doo mayme and deforme the body of Christ, and so doo bid God to battell against them. Ministers* d *ought not to obey the Prince, when he prescribeth ceremonies, and a fashion of apparell. By* e *the same authority, that the Queene commandeth the apparell, now appointed to the Ministers, she may commaund any piece of Popery, so she name it pollicie.* Achaz, *of pollicie, brought such an altar into Ierusalem, as he did see at Damascus, where he had ouercome the Idolaters and their Idols. But cursed*

was

was his policie, and ſo are all they that retaine any thing of their old Idolatrie, (he addeth for example, *the candleſtickes vpon the Queenes altar, kneeling at the communion, &c.*) [f] *Of neceſſitie, all Chriſtian magiſtrates are bound to receiue this gouernement by Paſtors, Doctors, Elders and Deacons, and to aboliſh all other Church gouernement.* [g] *Either her Maieſtie knoweth not what they deſire, being abuſed by the Biſhops; or elſe ſhee is negligent of her dutie, and vnthankefull to God.*

f Martin Iunior. Theſ. 22

g Motion out of Scotland to the Lords. pag. 41.

Her [h] Maieſtie, is cunninglie reſembled, to *Ieroboam, Ahab, Iehoram, Ahaz, Gedeon, Nadab, Saule, Ichu, Aſa, and Iehoſaphat* in thoſe points, whereby they offended God, and ſhe is threatned by their examples, in that hauing begon ſo well, ſhe doth not proceede to ſet vp Chriſtes gouernment throughly.

h Gilbie, 66. 68. 142. Motion. p. 31. 32. 33.

A queſtion being asked (as the regiſter reporteth) by the Biſhop of London, Anno. 1567. vz. *haue we not a godly Prince? ſpeake: is ſhee euill?* There are three anſwers made, by three ſeuerall men. The firſt: *what a queſtion is that? the fruites do ſhew.* The ſecond: *No. But the ſeruants of God are perſecuted vnder her.* The thirde: *Why? this queſtion the Prophet anſwereth in the Pſalmes: how can they haue vnderſtanding that worke iniquitie, ſpoiling my people, and that extoll vanitie?* To this obiection: that *it is* [k] *Dotaniſme to challenge ſuch authoritie ouer Princes,* (meaning the authority which the Elderſhip challengeth) anſwere is made: vz *It is flatterie to ſuffer Princes to do what they liſt.*

i Regiſt. p 33. Wil. Why. Tho. Rowland Ro. Hawkins

k Demonſt. of Diſcipline. pag 75.

To this [l] poſition: *That princes ſhould bee excepted from Eccleſiaſticall Diſcipline, and namely from excommunication,* they anſwere thus. *That excommunication ſhould not be exerciſed againſt Princes, I vtterlie miſlike:* To affirme that, *It is but a meere mockerie of the Lord, and to offer himſelfe* (meaning the now *L. Archbiſhop of Canterbury*) *as a bawd to al maner of ſinnes in Princes.* To *inſinuate, that others being ſubiect*

l T. C. 2 part of his 2 replie pag. 65.

ibid. pag. 92.

to this correction, onelie Princes should be exempted, (I feare,) commeth from a worse cause, then from simple error.

CHAP. VI.

Some of their rayling speaches against the high court of Parliament; and all others generally that do maintaine the present gouernment of the Church of England.

FOr not admitting the platforme set downe in the first admonition, &c. Anno. 14. of her Maiestie: and suffering the parties, that offered, it to be punished: Thus they write. *The* [m] *state sheweth it selfe not vpright, alledge the Parliament what it will: al honest men shall finde lacke of equitie, all good consciences shall condemne that Court. It shalbe easier for* Sodom *and* Gomorrha, *in the day of iudgement, then for such a Court. There is no other thing to be looked for, then some speedie vengeance to light vpon the whole land, prouide aswell as the politicke Machiauels of England thinke they can though God do his worst.*

m 2. Admonition pag. 3

Likewise of the Parliament, the 29. of her Maiestie (for their tollerating the Bishops, &c. in stead of their newe gouernment) it is said. That they shalbe in danger *of* [n] *the terrible masse of Gods wrath, both in this life and in the life to come:* and that if they did not then abrogate (the gouernment by Bishops,) *well* [o] *they might hope for the fauor and intertainement of* Moses *(that is the curse of the law,) but the fauour and louing countenance of Iesus Christ, they should not see nor euer enioy.*

n Supl. pa. 18,

o Sup pa. 25

Againe of the same Parliament, it is likewise affirmed: that (if the reformation desired, were not graunted,) *they should*

should betray God, betray the truth, and betray the whole kingdome. They [q] *should declare themselues to be an assembly, wherein the Lordes cause could not be heard; an assembly, wherein the felicity of miserable men could not be respected; an assembly, that wittingly called for the iudgements of God vpon the whole land; an assembly, wherein trueth, religion, and pietie could beare no sway: There* [r] *shalbe not be a man of their seede that shall prosper be a Parliament-man, or beare rule in England any more.*

[q] ibid, pag. 57

[r] ibid, pag. 43

Furthermore, a prophesie is passed (but from that spirit, I trust that tooke vpon him to be, *spiritus mendax in ore prophetarum*) that if they preuailed not in the said Parliament according to their supplication: *then* [s] *the Nauie of the Spaniards should come againe, and fight against this land, and waste it with fire and sworde: that God shal send a terror into the harts of our valianteſt and stouteſt men: that one enemie shall chase a thousand of vs: & that although we had smit the whole hoast, so as there remayned none but wounded men amongst them, yet shal euerie man rise vp in his tent, and ouerrunne this land.*

[1] Of the kings. 22.

[s] Sup. pag. 75 76.

Lastly, this they write generally, of al that do withstād their desires: *Those* [t] *kingdomes and states who defend anie Church gouernement, saue this of Pastors, Doctors, Elders, and Deacons, are in danger of vtter destruction. None* [u] *euer defended this Hierarchy of Bishops to be lawfull, but Papistes, and such as were infected with Popish errors. No* [x] *man can open his mouth* (against Presbiteries) *but with a shameleſſe face, and seared conscience. The* [y] *enemies hereof after the manner of the wicked, mentioned in* Iob, *do say vnto the almighty, depart from vs: because we desire not the knowledge of thy wates: yea and in their practise they say, who is the almighty, that we should serue him?*

[t] Martin iunior: Thes. 28

[u] ibid, Th. 46

[x] Motion out of Scotland. pag. 20

[y] Epistle to the suppl. A. 3

This [a] *shalbe the portion, of as many, as (to the end) oppose themselues against the cause of reformation now laboured for: the heauen shall declare his wickednesse, and the earth shall rise*

[a] Epist. to the Sup. A 4.

vp against him: the encrease of his house shall goe away: it shall flow away in the day of his wrath: his eyes shal see his destruction, and he shall drinke of the wrath of the Almighty. They [b] *are no better to bee thought of, then enemies to the Gospell of Christ, to her Maiestie, and people: that seeke to keepe Christes holy Discipline from amongst vs. This* [c] *is that cause, against which neuer man yet striued and prospered. All the Newgates and Oldgates, yea and all the Tiburns in England, are too little for such rash, and presumptuous heades, that will not giue God leaue to rule: but will take the scepter out of his handes. I do* [e] *feare that many of the forwardest ennemies of reformation, are not the backwardest frendes, that the king of Spain hath in England at this day.*

b Register out of Scotland. pa. 71

c Epi before the supl.

d Exhort to the BB. I,

e Penry in his Epi. from Scotl. before reformat. no ennemie

Chap. VII.

Some of their Disciplinarian speeches concerning the Lordes of her Maiesties most honorable priuie Councell.

f Epist. from Scotl. before reformat. no ennemie. A. 3.

g Ibid. A. 3. & 4

Vr [f] *Councell may truelie be saide, to delight in the iniury & violent oppression of Gods saincts & Ministers: therefore the Lord wil surely visite our Councel, with an heauie plague.*

Our Councel [g] *cannot possibly deale truely in matters of iustice, betweene man and man; insomuch as they bend all their forces, to bereaue Iesus Christ of his gouernment. The which vngodly and wicked course as they haue held on, euer since the beginning of her Maiesties raigne: so at this day they haue taken great boldnesse, and growne more rebellious, against the Lord and his cause, then euer they were. In so much as their honors, in token of thankefulnesse to him that exalted them: dare now charge the cause of reformation, to be an ennemie vnto our state and such as fauor the same, to be vnquiet and factious men,*

disturbers

diſturbers of the common peace and quietnes, and ſowers of ſedition among the ſubiects.

They do [h] notablie detect their impiety againſt God, and their enmitie to the kingdome of his Sonne Chriſt: they offer iniury to her Maieſtie. If her Maieſty giue eare to ſuch Councellors, ſhee may haue cauſe one day to lament. Aſſuredly, thoſe that are our ennemies for the profeſſion of the truth, (meaning the pretended Diſcipline) cannot bee her Maieſties ſure frendes, whatſoeuer they pretend. [h] Ibid. A, 4

Sathan [i] worketh the defacing of the way of truth: & ſupporteth his owne kingdome, by inſtruments of no meane countenance. [i] Ibid, A, 4

Be they noble or [k] vnnoble, Councellors or inferior men: I am ſo farre from fearing their power, that the more I ſee them rage, the greater ſtrength I haue, to ſtand to the truth, which they raue againſt. [k] Ibid, B, 1

I do warne [l] and admoniſh thoſe Councellors, with whome and againſt whome eſpecially, I deale in this Treatiſe, to repent them of their great inſolencie, whereby they haue beene puffed vp with Senacharib, to magnifie and oppoſe themſelues, againſt the cauſe and people of the Lord of Hoſts: as againſt the Religion and people, of ſome of the Gods of the earth. Otherwiſe they are to feare leaſt the Lord, hauing raiſed vp many of them, out of mean places into the throne of iuſtice, meaneth to ſhew his power and great name, by making them examples of his fearefull wrath, as he did Pharaoh, who wrought his owne ouerthrow. [l] Ibid, B, 1

If men will wonder, that [m] we being ſo contemptible in the ſight of the world, dare yet be ſo bold, as to controll great ſtates and mightie men, and to chalenge them of iniuſtice, againſt the Sonne of God and his members, who will not ſticke to brag with Pilate, that they haue power to crucifie Chriſt, & to abſolue him, they are to vnderſtand, that wee know of no power, but from aboue: and therefore of no power, that is able to beare out iniuſtice and wrong. The hils of the Robbers wee grant to bee high, [m] Ibid, B, 1

and vnassayleable in the sight of an eye of flesh: but we haue learned of the holy man, to account the habitation of the wicked to be accursed, euen when hee seemeth to be best rooted: for we know that the steppes of his strength, shall bee restrayned, and that his Counsaile shall cast him downe.

CHAP. VIII.

Some of their rayling speeches against the Magistracy in England, the Iudges, Lawyers, and lawes both ciuill and ecclesiasticall.

n Epist. from Scotl. before reformat. no ennemie. A. 3.

THe n Magistracy and ministery haue walked hand in hand, in the contempt of true Religion: and vnto both, the worde of the Lorde is made a reproch.

o Ibid. A. 3.

Amongst o those who deale in the cause of iustice, there are found wicked persons: euen wicked lawyers and iudges, (who seeme to know of no other God, but their owne gaine, (that lay waite for the blood of Gods saints, as hee that setteth snares; and marke whether they can heare of any, that go further in the cause of God, then the corruption of our state doth permit. And if they finde any such, they know how to wrest against them, a clause of some statute, contrary not onely to the meaning thereof, but euen contrary vnto all iustice and equity, yea common reason it selfe, and the verie groundes of all good lawes and statutes. So that it is now growen, and hath bene of a long time, a common practise of these Godlesse men, to make of the statutes, ordained for the maintenance of Religion and common quietnesse, a pit, wherein to catch the peaceable of the land.

p Ibid. A. 3

The common p inditements of the Lords true and faithfull Ministers, for matters of trifles, as the omission of the surplisse, churching of women, crosse in Bapt sme, &c. doth manifestly witnesse the iniquitie of these Atheists.

The

The q *lawes, that maintaine the Archbishops and Bishops are no more to bee accounted of, then the lawes maintaining the Stewes.*

q Maitin Iunior. Thes. 34: ibid. Thes. 38.

The r *humaine lawes, that maintaine them, are wicked and vngodly.*

The lawes s *are made their common sanctuarie, to defend all our wickednesse.*

s Fenner against Bridges. p. 5.

Impiety is t *suffered to beare sway against the maiestie of God: and that by law and authority.*

t Sup. pa. 59

Such lawes u *are retayned in force, as iustle and ouerthrow the royall prerogatiue of the sonne of God.*

u Sup. pa. 24.

As x *great indignity is offered vnto Iesus Christ, in committing his Church vnto the gouernement of the common law, as can be, by meane hyrelings vnto a king: in committing his beloued spouse vnto the direction of the mistresse of the Stewes, and enforcing her to liue after the lawes of a brothel-house.*

x Epistle before the demonst. B. 4

Chap. IX.

Some of their consistoriall sayings, as touching our Religion, Communion booke, Sacraments and Ceremonies.

We a *striue for true religion. As* b *our lackes are, there can be no right religion.* c *Many religions are mixed together, of Christ and Antichrist, of God and the deuill.* d *Christes Religion is fondly patched with the Popes; ioyning fire and water, heauen and hel together.*

a 1. Adm. 32. b ibid. pag. 2. c Gilby, p. 29. d. ibid. pag. 90

The e *truth (in a manner) doth but peepe out from behinde the screene.*

e. 2. Adm. p. 6

Their f *prescript forme of seruice, is full of corruption. In* g *all the order of their seruice, there is no edification, but confusion. The* h *Communion booke is an vnperfect booke, culled and picked out of that popish dunghill, the portuise and masse- booke: and*

f 1. Adm. p. 17

g ibid. pag. 24. h ibid. pag. 16

and many of the contents therein be ſuch, as are againſt the word of God. And i Martin ſenior calleth it our ſterue-vs Booke.

i Martin ſenior. C. 2.

k 2 Admon. pag. 42.

l Gilby. pag. 2

The k Sacraments are wickedlie mangled and prophaned. They l eate not the Lords ſupper but play a pageant of their own, to blinde the people: and keepe them ſtill in ſuperſtition: to make the ſeely ſoules beleeue that they haue an Engliſh maſſe: and ſo put no difference betwixt trueth and falſehoode, betwixt Chriſt and Antichriſt, betwixt God and the deuill. m The publike baptiſme is full of childiſh and ſuperſtitious toyes.

m 1. Admon. pag. 21.

n Gilby. p. 40.

And of our orders, garments, and ceremonies. They are n carnall, beggerly: Antichriſtian pompes, rites, lawes, and traditions: popiſh fooleries, Romiſh reliques, & rags of Antichriſt dregs and remnants of tranſformed Poperie: Phariſaicall outward faces and vizardes: remnants of Romiſh Antichriſt: of ſuperſtition, and Idolatrie: Knowne liueries of Antichriſt: accurſed leauen of the blaſphemous Popiſh Prieſthoode: curſed patches of Poperie and Idolatrie, they are worſe then Lowſie: for they are fit be to the ſarke of Hercules, that made him teare his owne bowels aſunder.

pag. 41.

Pag. 1
pag. 5.
pag. 12.
pag. 14.
pag. 91.
pag. 96.
pag 95
pag. 150

Chap. X.

How they charge the preſent gouernment with perſecution.

o 2. Admon. pag. 59

p. ibid.

THere o is a perſecution of poore Chriſtians, & the profeſſors of the Goſpell ſuffred, not far vnlike to the ſix articles. Gods p cauſe is troden vnder foote, and the benefite of his Church is little regarded.

q 1 Adm. p. 2

r Practiſe of Prelates. D. 8

q Poore men haue been miſerably handled, with reuilings, depriuations, impriſonments, banniſhments, and ſuch like extremities. Godly r Miniſters haue beene brought before the barres of iuſtice: they haue beene arraigned amongſt fellons and theeues: they haue been impriſoned to the vttermoſt and defaced: they are

reproched

reproched, shaken vp, threatened; many are deprived: they are examined by an inquisition, much like that of Spaine. O lamentable case, O heynous impietie.

[s] Shal they be thus marked with the blacke cole of reproach & villanie? O inhumaine and more then barbarous impietie. s ibid B. 2

Besides [t] whorish impudencie, halter, axe, bandes, scourging, and racking, our Bishops haue nothing to defend themselues withall. t Mart protest. 13.

The [u] Clinke, Gatehouse, White-Lion, and the Fleete, are their onelie arguments. u Vdal. dialogue. F, 1

If [a] Isay, Ieremie, Ezechiel, Osee, Micheas, and Zacharie, were aliue: they would be carried to the Marshall-sea; the White-lyon, the Kings-bench, the Gate-house, and other Prisons, yea to Newgate- a Exhorta, to B B. A. 1

In [b] effect, as Caine persecuted Abell: Esau, Iacob: the Patriarches, their brother Ioseph, the Iewes, Moses; the Priests Ieremie, Osea, Amazia and Christ: euen so in these dayes, the Preachers are slandred and persecuted by such, as would seeme pillars of true religion. If this persecution [c] be not prouided for, it is the case of many a thousand in England, greate troubles will come of it. b 2. Admon. pag. 1. & 2. c pag. 59.

The [d] land is sore troubled: there is no place nor being, for a faithfull Minister of the word. Our bloud crieth for vengeance against the Bishops. d Dialog that came from Throg, D. 2

I [f] am made like to our Sauiour Christ who hath troden this path, in that (as he sayth) hee is troubled not for euill, but for good, It fares [g] with vs as with prisoners in Poperie: God sende vs their comfort, Ministers [h] are in worse sort suppressed now, then they were by the Papists in Queene Maries time. This crosse [i] is common, not onelie with him, but with all that will liue godly in Christ. The cause is holy: and his sufferinges acceptable. I [k] perceiue the Lyon roareth, but cannot bite, further then the Lord shall permit. e Martin. protest. pag. 5 f Snape to his father, 1590. g Wight before he was imprisoned to a frend. h Lord in his papers. i Fen of Lords imprisonmēt.

Chap. XI.

Some of their Consistorian speeches of the Clergie of England, assembled, as occasion hath required, in the Conuocation house.

l Sup. pa. 47. pag. 48, pag 49. pag. 53

They l are wolues. It is a Synagogue. Their onely endeuour is, how to preuent Christ, from bearing rule in the Church, by his own lawes. They are knowne to bee ennemies vnto all sinceritie. The whole conuocation house, are (in iudgement) contrarie to our Sauiour Christ, they are intollerable oppugners of Gods glory: and vtter ennemies vnto the liberties of his Church. As long as that house standeth, (as at this day it doth) there can be no hope at al, that either Gods heauenlie trueth, should haue free passage, or the Church her libertie, in this kingdom. They haue seduced and deceiued the ciuil state, & people, in bearing them in hand, that al is wel in the Church.

pag. 55.

m, Mart, Epist

They are termed, (by one of the m Captaines of this crue) *right puissant, poisoned, persecuting, and terrible Priests: Clergie maisters of the confocation house: the holie league of subscription: the crue of monstrous and vngodlie wretches: that mingle heauen and earth together: horned maisters of the conspiration house: an Antichristian swinish rabble: ennemies of the Gospell: most couetous, wretched and Popish Priests, the Conuocation house of Diuels Belzabub* n *of Canterbury, the chiefe of the Diuels.*

a Dialogue that came from Throgmort. D. 4

Chap. XII.

Some of their presbiterial speeches of the Bishops of England professing the Gospell.

o Hay any. p. 15. 14, &c.

The o Bishops are the greateste and most pestilent ennemies that now our state hath, & are like to be the ruine of her Maiestie

Maiestie, and the whole state: Archbishops and Bishops are vnlawfull, vnnaturall, false, and bastardlie gouernours of the Church, and the ordinances of the Diuel: pettie Popes: pettie Antichristes: like incarnat Diuels: they are Bishops of the Diuell: Bishops [p] *are cogging and coosening knaues. They will lie like dogs. Our* [q] *Bishops are proud, popish, presumptuous, prophane, paltrie, pestilent, pernicious prelates, & vsurpers: Impudent, shameless, and waynescot faced Bishops, like beasties. They are in a premunire. They ought not to bee maintayned, by the authority of the ciuill Magistrate, in any common wealth. They* [r] *are, in respect of their places, ennemies of God. The* [s] *worst Puritane is an honester man, then the best Lord Bishop in Christendome.*

pag. 20.
pag. 21
Ibid, 28
p Martins Epist. 37.
q Epist, pag. 6
pag. 33.
pag. 21
pag. 4
r Vdals dialogue. c. 1
s Martins protest. 27.

Their [t] *crueltie is without measure. They are butchers and horseleeches: it is the portion of their inheritance. Their bloudthirstie attempts. These dragons. Their tirannie and bloudthirstie proceedings are inexcusable.* In effect, *that they conspire to pull the Crowne from her Maiesties head.*

t Martins. protest, pag. 4.
pag, 8.
pag. 12
pag, 21
pag, 21

Bishops [u] *callings are meere Antichristian. The* [x] *Bishops are robbers, Wolues, simoniacks, persecutors, sowers of sedition and discontentednes betweene her Maiesties subiectes. They haue incurred the statute of premunire: they are (ipso facto) depriuable. Though they bee in the Church, yet are they none of the Church. The true Church of God ought to haue no more to doe with them, and the Synagogue, (namely their Antichristian Courts) them with the Synagogue of Sathan. Be* [a] *packing Bishops: you striue in vaine, you are laid open already. Friers and Monkes were not so bad.*

u Vdals dialogue. D, 2
x Martin sen. B. 4. c. 1
a Epist to the epitom.

Of [b] *all the Bishops that euer were in the See of the Archbishop of Canterburie, there was neuer any did so much hurt to the Church of God as hee hath done. No Bishop that euer had such an aspiring and ambitious minde as hee, no not Cardinall Wolsey. None so proud as he: No not Stephen Gardiner of Winche-*

b The Dialog that came from Throgmort, D. 3

c Ibid, C.4. ſter. None ſo tirannicall as he: no not Bonner. He ſits[c] vpon his cogging ſtoole, which may truelie be called the chaire of peſtilence. His mouth is full of curſing againſt God and his Saintes.

Mart, ſen. C.1 His feete are ſwift to ſhed blond: there is none of Gods children, but had as leeue ſee a Serpent, as meete him. It grieueth them

d Mart ſen. to ſee ſo wicked an ennemie of God and his Church. Belſebub[d] of Canterbury. The Canterburie Caiphas: Eſau · a monſtrous Antichriſtian Pope: a moſt bloudie oppreſſor of Gods Saintes: a very Antichriſtian beaſt: a moſt vile and curſed tyrant. In

e Epiſtle out of Scotl. before reforma. no ennemie. [e] reſpect of his Antichriſtian prelacie ouer Gods Church, and for the notable hatred, which he hath euer bewrayed towardes the Lord and his truth, I thinke him one of the diſhonorableſt creatures vnder heauen.

f Practiſe of Prelates. C.6. And againe of the Biſhops, but eſpecially of the Lord Archbiſhop. In [f] his behauiour, wrath, anger, reproch, and diſdaine (as in a wood, ſo manie Lions, Beares, Tigers, and cruell beaſtes) were ſeene to range, and in this more ſauage, that whereas they by time and vſage may be tamed and appeaſed, this man neuer. It

g Supp. 37. [g] would be knowen, whether they haue ſome ſecret meaning, if oportunitie would ſerue to aſpire vnto the Crowne.

Chap. XIII.

Some of their vncharitable wordes againſt all the Clergie in England, generally that miſlike their deſignements.

h 1, Adm, p. 2 [W]E [h] lacke in England a right miniſtery of God. The [i] Miniſters are neither prooued, elected, called, nor ordeyned according to Gods word. I. B. is to be [k] inueſted into the

i Ibid, pag. 4. k Mar Iu, C, 2 place of a naturall foole, after a ſolemne manner, according to the booke of ordayning Biſhops and Prieſts.

The

The[l] *Clergie is indicted, as the followers of Antichrist, and that their Ministerie is from the Pope. Little*[m] *or nothing is required of our English Priests; but to say the Catechisme, and to weare a cap, coap, and tippet: Antichrists rags shall make him a Priest, be he neuer such a dolt or a villaine.*

l Exhort. to BBs, B. 2.
m Gilby. p 50 Ibid. pag. 3.

The[n] *most part of our Ministers, are either Popish Priestes, or Monkes, or Fryers, or ale-house haunters, or boyes and lads, dronkardes and dolts: that wil weare a fooles hood, for liuing sake: They are Hogges, Dogges, Wolues, Foxes, Simoniakes, Vsurers: procters of Antichrists inuentions: Popish chapmen, halting Newtrals. They seeke nothing, but like greedy dogges, how to fill their paunches.*

n, Gil, p. 111. pag. 53. pag. 32, pag. 89, pag. 112,

Our supposed Ministers are a multitude of desperate and forelorne Atheists, a cursed, vncircumcised, and murthering generation, you shall finde amongst this crue nothing else, but a troope of bloudy soule-murtherers, and sacrilegious Church robbers. Bene quod malitia non habet tantas vires, quantos conatus.

Epist. from Scotl. before reformat. no ennemie. A. 3. Hier. lib. 2. con Rufin.

Chap. XIIII.

Their especiall drift in their saide railing speeches, as outragiously published, as if they were meere Iesuites, and peraduenture to as dangerous a purpose.

BY the former so wicked and slaunderous speeches, contayned in the tē last Chapters, you see how the brotherhood endeuoreth with the multitude, (as I saide) not onely the disgrace of our Church and Clergie men, but likewise how bold they are with her most excellent Maiesty: the high Court of Parliament, the Lords of her priuy Councel: the Iudges lawyers, lawes, and all thinges besides, that do giue any im-

impediment vnto their deuises and complots.

Harding, Dorman, Stapleton, Sanders, Allen, Gregorie Martin, and diuers other fugitiues and Traytors, to make a more easie way, for the bringing in againe of popery: haue taken the like course in her Highnesse time: meaning principally, by such vile slaunders, to withdraw her Highnesse subiects, from their dutifull approbation of the present estate and reformation of Religion.

Goodman, Wittingham, Gilby, the author of the booke of obedience, with the rest of the *Geneua* complices in Queene *Maries* dayes, practised the very same pollicie: when (as you haue heard) according to the *Allobrogicall* resolution, they vrged all states, by degrees, rather to take armes, and to reforme Religion themselues by force, then to suffer such Idolatrie and superstition to remaine in the land.

But in these more political then Christian practises, as I said, that our English *Disciplinarians* of these dayes, haue farre exceeded the *Scottish* Ministers: so may it bee truely affirmed of them, that al the popish Traitors, that hitherto haue written, and all the said *Geneuians* that then liued, for malitious and spitefull tauntes, for rayling and bitter tearmes, for disdaineful and contemptuous speeches, did not come neere them.

Besides, it is especially to be obserued, that in their own opinions, they haue by these vngodly meanes so preuayled with the multitude, as that now they begin to vaunt and bragge of their good successe, already therein attayned. One of them sendeth vs word from *Scotland,* that such as haue withstood their pretended Church gouernment, *are made already in England to bee despised and vile before all the people: that a poore simple Minister of theirs &c. is heard with more reuerence, and resorted vnto with more diligence*

The Motion. pag. 40. 42.

gence, then one of ours; though he haue the great bell rong, and men to helpe him vp into the pulpit: that this was wrought by a contemptible, and very base and straunge meanes, (meaning Martin and his sonnes libels, &c.) *not once dreamed off by a thousand of Gods saintes: and that when their creastes,* (meaning the Bishops) *were set vp, and they began to say all is ours; then their presumption was dashed, daunted, and taken downe.*

They might as well haue signified vnto vs, in what tearmes and reputation, her Maiestie, her Parliaments, her Lords, her Iudges, and her lawes, do stand and hold with the people. In dealing as they haue done, by their particular supplications and motions vnto her Highnes, and vnto their LL^s^. their intents to that purpose, when the time shall serue (if in the meane while they be not preuented) are notablie disclosed. For otherwise, it might haue sufficed them, to haue deliuered their discontentments, in priuate manner, by writing, both to her Maiestie, their LL^s^. and other in authority: thereby to haue discharged their consciences without their publishing of them in Printe to the world, except their purpose had likewise beene, by that lewd meanes, to haue brought them all into contēpt, as well as the Bishops. What priuate man, if his friend should write a letter vnto him, and lay open in the same, (eyther truely or falsely) many great crimes to his charge: & afterward should by Printing or any other waies publish it: could otherwise account of his dealing therein, but that he meant to make him thereby odious to the world, or at the least to be of no great account, or estimation.

Queene *Marie* was of nature & disposition, very mild and pitifull; and yet, because shee suffered such crueltie & superstition to be practised & maintained in her days, you haue

haue heard by the conſiſtorian propoſitions (before mentioned) what was reſolued by *Goodman, Whittingham, Gilby*, & the reſt of the *Geneuians* againſt her, concerning her depoſition, &c. Which is a matter that would be wel conſidered-of, and in time prouided-for accordingly: conſidering that theſe our home-bred Sicophantes, men of the *Geneua* mould, as proud and preſumptuous as any that euer liued, do charge the preſent ſtate, vnder her Maieſtie, (as before it is noted) with ſuch great impietie, corruption, idolatrie, ſuperſtition, and barbarous perſecution: Which may touch her highneſſe, as neerely (by their doctrine) for maintayning the preſent ſtate, as Queene *Marie* was, for defending of Poperie.

Well the concluſion of this Booke is this, vz: that ſeeing our *Engliſh conſiſtorians* do labour more vehemently, or at the leaſt as egerly, *per fas & nefas*, by ſlaunder, reproch, and malitious practiſes, to diſcredit all thoſe, that withſtand them, in their deſires, for the *Geneua*-like diſcipline: as any other *Scottiſh* Miniſters, Papiſtes, or old *Geneuians*, haue laboured to diſcredit thoſe, that maintayned al kind of Popery, Idolatry, and ſuperſtition, it is to be feared, leaſt they proceede in the *Geneua* Reſolution, as their fellowes (whō they do imitate in Scotland, or rather whom they do excell) haue done before them.

The end of the ſecond Booke.

THE

THE THIRD BOOKE OF DISCIPLINARY GROVNDES and Practiſes.

CHAP I.

The practiſes of certaine Engliſh Reformers for Diſcipline, from the yeare, 1560. vntill the yeare, 1572.

AS in *Scotland*, when they could not obtaine their deſires, for the full eſtabliſhing of their booke of Diſcipline, by lawfull authority; they procured ſuch priuate ſubſcription thereunto, as they were able, and ſo fell themſelues to the practiſe of it (as it hath beene ſaid in the ſixt chapter of the firſt Booke: euen ſo haue our men in *England*, of the ſame conſort and faction, proceeded in effect, vpon the like occaſion, for their new platforme: but yet in a different manner.

For the firſt ten or eleuen yeares of her Maieſties raign, through the peeuiſh frowardnes, the outcries and exclamations of thoſe that came home from *Geneua*, againſt the garments preſcribed to Miniſters, and other ſuch like matters: no man (of any experience) is ignorant, what great contention and ſtrife was rayſed: inſomuch as their ſectaries deuided themſelues from their ordinary congregati-

ons, and meeting together in priuate houses, in woods, & fieldes, had and kept there, their disorderly and vnlawfull conuenticles.

These kinds of assemblies (notwithstanding the inconuenience and absurdnes of them in a Church reformed,) *M. Cartwright* (within a while after) tooke vppon him (in sort) to defend, saying: *that the name of conuenticles, was too light and contemptuous for them.*

T.C. 2. reply. page 38.

About the twelfth yeare of her highnesse said gouernment, these malecontents, growing weary of the foresaide dissentions, and being of restlesse dispositions, began to stir vp new quarrels, concerning the *Geneua* Discipline: being the matter indeede which they still aymed at, in all their former proceedings. Herevpon, (the 14. of her Maiesty) two *admonitions* were framed, and exhibited to the high Court of Parliament. The first contayned their pretended griefes, with a declaration (forsooth) of the onely way to reforme them: vz. by admitting of that platforme, which was there described.

This admonition, finding small entertainement, (the authors or chief preferrers thereof being imprisoned) out commeth the second *admonition*, towardes the end of the same Parliament: with great lightning and thunder, as though heauen and earth shoulde haue met together, because of the little regard which was had before, to the former *admonition*. In this second *admonition*, the first is wholly iustified: the Parliament (as it hath beene shewed) is mightily challenged: great wordes are vsed, and in plaine tearmes, it is there affirmed: That if they of that assembly woulde not then followe the aduise of the first *admonition*, they would surely themselues be their owne caruers. *The Church* (say they) *may and must keepe God his orders: and surely this is only God his order,* (vz. the sayd platforme) *& ought*

2. Admoniti. pa. 60. 61.

to

to bee vsed in his Church, so that in conscience wee are forced to speake for it, and to vse it.

Whereupon, presently after the sayd Parliament, (vz. the twentieth of Nouember, 1572.) there was a Presbytery erected at *Wandesworth in Surrey* (as it appeareth by a bill endorsed with *Master Fields* hande, thus: *the order of Wandesworth.*) In which order the Elders names, eleuen of them, are set downe: the manner of their election is declared: the approuers of them, (one *Smith of Mitcham*, and *Crane of Roughampton*) are mentioned: their offices and certaine generall rules, (then giuen vnto them to bee obserued) were likewise agreed vpon, and described.

CHAP. II.

The secrete meetinges for Discipline, and the matters handled in them here in England from 1572 till 1583.

HOwe they grew to be so farre gone at *Wandesworth*, that I find not: they of *London*, at that time, were nothing so forward. And yet, as it appeareth by the lawfull deposition and othe of one, (then of that faction, but now a very honest man, a Batcheller of Diuinity, and an auncient Preacher) they had then their meetings of Ministers, tearmed brethren, in priuate houses in *London*: as namely of *Field, Wilcox, Standen, Iackson, Bonham, Seinctloe, Crane,* and *Edmondes,* which meetinges were called conferences, according to the plot in the first and second *admonitions* mentioned.

Tho. Ed. both before the Commiss, and in the Starre Chamber.

In these *London*-meetings, at the first, *little was debated, but against subscription, the attyre, and booke of common prayer. Marry after* (saith he) *that Charke, Trauers, Barber, Gardiner,*

Cheston, and lastly Crooke and Egerton, ioyned themselues into that brotherhood, then the handling of the Discipline began to be rife: then many motions were made, and conclusions were set downe. As for example.

That forasmuch, as diuers bookes had beene written, and sundry petitions exhibited to her Maiesty, the Parliament, their LLs, and yet to little purpose: therefore euery man, should labour, by all the meanes he could, to bring into the Church, the said reformation themselues.

That the present gouernement of the Church, by Archbishops & Bishops, was Antichristian: & that the only Discipline & gouernment of Christ, (as they termed it,) vz. by Pastors, Doctors, Elders, and Deacons, should be established in place of the other.

That for the better bringing in of the said forme of Discipline, they should not onely, (aswell publikely as priuately) teach it, but by little and little, as much as possibly they might, draw the same into practise, though they concealed the names, either of Presbytery, Elder, or Deacon, making little account of the name for the time, so that their offices might be secretly established.

There was *an assembly of three-score Ministers, appointed out of Essex, Cambridge-shiere, and Norfolke, to meete the eighth of May, 1582. at Cockefield, (Maister Knewstubs towne) there to conferre of the common booke, what might be tollerated, & what necessarily to be refused in euery point of it: apparel, matter, forme, dayes, fastings, iniunctions, &c.*

Pig. to Field. 16. of May, 1582.

Of this meeting it is thus reported. *Our meeting was appointed to be kept very secretely, and to be made knowne to none, &c.* That this assembly was also kept accordingly, it appeareth by these words. *Concerning the meeting, I hope all things were so proceeded in, as your self would like of: aswell for reuerence to other brethren, as for other matters. I suppose before this time, some of the company, haue told you by word: for that was permitted vnto you.*

Ano-

Another meeting was also appointed to be holde, that yeare, at the *Commencement* in *Cambridge*, as is plaine by these wordes. *Concerning the Commencement, I like well your motion: desiring it might so come to passe: and that it be procured, to be as generall as might be: which may easily be brought to passe, if you at London, shall so thinke well of it, and we here may vnderstand your minde: we will (I trust) as we can, further it. M. Allen liketh well of the matter.* Pig. to Field. ibid.

CHAP. III.

A forme or booke of Discipline is drawen, and a resolution is agreed vpon, how far they might proceede for the practise of it, without breaking the peace of our Church.

WHilest the brethren in the Countrey, were comming thus fast on forward (as you haue heard in the ende of the former Chapter:) you must not thinke that the *Rabbies* in *London* were in the meane time idle. Hitherto it should seeme, that in all their former proceedings, they had relied chiefly, vpon the *first admonition* and *Cartwrights* booke; as hauing had no particular and seuerall platforme, that was generally allowed of amongst them, for the Church of *England*. But now at the length, (about the yeare, 1583.) the *forme of Discipline* (which is lately come to light) was compiled: and thereupon an assembly or Councell being holde (as I thinke at *London*, or at *Cambridge*) certaine decrees were made, concerning the establishing and the practise thereof. In which decrees, mention is made of a collection; concluded vppon for the *Scottish* Ministers, fugitiues here in *England*, 1583. (which sheweth the time when they were made:) & order is likewise taken for the

putting in vſe of the *Synodicall Diſcipline*; which alſo prooueth the age of that booke.

The decrees themſelues are extant to bee ſeene, vnder Maiſter *Wights* hande; a man of that brotherhood. But it may not be omitted, that you muſt thinke; how the godly brethren in all theſe and ſuch other their zealous courſes, had neuer any meaning to diſturbe the preſent ſtate eſtabliſhed. And thereupon (forſooth) in this conſpiracy or councell mentioned, (like good and quiet ſpirited men) they had an eſpeciall care, that the peace of the *Church* might not be broken, by any order or decree of theirs. So as then the queſtion amongſt them was, (ſeeing the Diſcipline muſt needs vp) how farre they might proceede in the eſtabliſhing and practiſe of it, keeping notwithſtanding the peace of the *Church*, eſtabliſhed already by her Maieſty. And it was ouerruled accordingly, as it followeth in the decrees themſelues, faithfully tranſlated, worde for word, out of their owne Latin coppy.

The title thereof, vz.

Theſe be the thinges, that (doo ſeeme) may well ſtande with the peace of the Church.

The Decrees.

Let no man (though he be an Vniuerſity *man) offer himſelf to the Miniſtery, nor let any man take vpon him an vncertaine and vague Miniſtery, though it be offered vnto him. But ſuch as bee called to the Miniſtery by ſome certaine Church, let them impart it vnto that* Claſſis *or* conference, *(wherof themſelues are,) or elſe vnto ſome greater* Church aſſembly: *and if ſuch ſhall be found fit by them, then let them bee commended, by their letters vnto the* Biſhop, *that they may bee ordayned Miniſters by him.*

Thoſe ceremonies in the Booke of common prayer, *which being taken from Popery, are in controuerſie, doo ſeeme, that they ought*

ought to bee omitted and giuen ouer, if it may bee done without danger, of being put from the Miniſtery. But if there be any imminent danger to be depriued, then this matter muſt bee communicated with the Claſſis *: in which that Church is : that by the iudgement thereof, it may be determined, what ought to be done.*

If ſubſcription to the articles of Religion, *and to the* booke of common Prayer, *ſhall be againe vrged: it is thought, that the* booke of articles, *may be ſubſcribed vnto, according to the ſtatute 13. Eliz. that is, vnto ſuch of them onely, as containe the ſumme of Chriſtian faith, and doctrine of the Sacraments. But for many waighty cauſes, neither the reſt of the articles in that booke, nor the* booke of common prayer, *may be allowed: no, though a man ſhould be depriued of his Miniſtery for it.*

It ſeemeth, that Churchwardens *and* Collectors *for the poore, might thus be turned into* Elders *and into* Deacons.

When they are to be choſen, let the Church haue warning fifteene dayes before, of the time of election, and of the ordinance of the Realme: but eſpecially of Chriſts ordinance, touching appointing of watchmen and ouerſeers in his Church: who are to foreſee, that none offence or ſcandall doo ariſe in the Church: and if any ſhall happen, that by them it may be duely aboliſhed.

And touching Deacons *of both ſorts (vz. men and women) the Church ſhall be moniſhed, what is required by the* Apoſtle: *and that they are not to chooſe men, of cuſtome and of courſe, or for their riches, but for their faith, Zeale, and integrity: and that the Church is to pray, (in the meane time) to be ſo directed, that they make choiſe, of men that be meete.*

Let the names of ſuch as are ſo choſen, be publiſhed, the next Lords day: *and after that, their dueties to the Church, and the Churches towards them, ſhall be declared: then let them be receiued vnto the Miniſtery, to which they are choſen, with the generall prayers of the whole Church.*

The Brethren are to be requeſted, to ordaine a diſtribution of

all

all Churches, according to theſe rules, (in that behalfe) that are ſet downe in the Sinodicall Diſcipline, *touching* Claſſicall, Prouinciall, Comitiall *or of* Commencements, *and* aſſemblies for the whole kingdome.

The Claſſes *are to be required, to kepe acts of memorable matters: which they ſhall ſee deliuered to the* Comitiall aſſembly *that frō thence they may be broght by the* prouincial aſſembly.

Alſo, they are to deale earneſtly with patrones, to preſent fit men: whenſoeuer any Church is fallen voide in that Claſſis.

The Comitiall aſſemblies *are to bee moniſhed, to make collections for reliefe of the poore and of ſchollers: but eſpecially for reliefe of ſuch Miniſters here, as are put out, for not ſubſcribing to the Articles, tendred by the Biſhoppes: alſo for reliefe of* Scottiſh *Miniſters and others, and for other profitable and neceſſary vſes.*

All the prouinciall Synodes, *muſt continually, afore hand, foreſee in due time, to appoint the keeping of their next* prouinciall Synodes: *and for the ſending of choſen perſons, with certaine inſtructions, vnto the* Nationall Synode *to be holden: whenſoeuer the* Parliament *for the kingdome ſhall be called, and at ſome certaine ſet time euery yeare.*

Hitherto the *Decrees* of this graue *Councell*, whereby it ſeemeth to me, that when they reſolued, they might proceede thus farre, and keepe (notwithſtanding) the peace of the Church of *England* eſtabliſhed: they oppoſed (in that reſolution) the worde *peace*, to *warre:* as though they ſhould haue agreed, how far they might runne on in this race, without vrging of their followers, to force & armes. For otherwiſe, how could any ſober men, ſo much as once haue imagined, that they might, in this ſort, ouerthrow (in effect) the preſent gouernement, and eſtabliſh their owne deuiſes, and yet neuer breake the peace of the Church? But I will not preſſe this point. It is more agreeable to my purpoſe to purſue the chaſe.

Chap.

CHAP. IIII.

About the yeare, 1583. they fell againe to the practiſe of their Diſcipline, and of a Conſiſtorian queſtion.

TO make good lawes, and not ſee them executed, is but labour loſt. And therefore it ſhould ſeeme, that theſe wiſe *Law-makers*, were preſently after, as carefull to put the ſayde orders in practiſe, as they were before to reſolue vpon them: as it may appeare by a letter, written to Maſter *Field* from *Antwerpe*, the 25. of *Iune*, 1583. by one *Cholmeley*, in anſwere of a former Letter, ſent vnto him from the ſaid *Field*. For thus *Cholmeley* writeth: *Lætor intùs & in corde, de meliori ſucceſſu rerum veſtrarum, quòd cum de conuentibus veſtris audiam, tum de Diſciplinæ Eccleſiaſticæ formali πρᾶξει multò lubentiſſimè. Dicam quòd verum eſt, ſerò nimis incepiſtis: quiſquis iam tandem vel incipere recuſauerit, vel a tam præclaro incepto deſiſtat, peccatum ſuum feret: pœnitendum eſt de priori lentitudine. I am glad with all my heart, for the better ſucceſſe of your affaires, not onely in that I heare of your aſſemblies, but moſt willingly of all, in reſpect of your effectuall practiſing of the Eccleſiaſticall Diſcipline. I will tell you that which is true, you haue begun this courſe too too late. Whoſoeuer ſhall now, either refuſe to begin, or ſhall deſiſt from ſo notable an enterpriſe, he ſhall beare his owne ſin. You ought to repent you for your former ſlownes.* And afterward, thus out of the ſame Letter, to incourage Maiſter *Field* and the brethren. *In nulla re terreamini ab ijs qui ſe opponunt, quod illis quidem eſt exitij indicium, vobis autem ſalutis, idque a Deo. In nothing feare your aduerſaries, which is to them a token of perdition, but to you of ſaluation, and that from God.* Philip. 1.

In *Iuly* the next yeare, vz. 1584. ſome of the *Scottiſh* Miniſters Gelbrand to Field.

niſters afore ſpoken of, went to *the Act in Oxford*: where Maiſter *Gelibrand* with his brethren, gaue them *great entertainement*. At that time, there was a notable queſtion propounded amongſt their fauourers there, by the ſayde Miniſters, as is manifeſt by theſe wordes. *Here haue beene a good company of godly brethren this Act.* Maiſter Fen, Wilcox, Axton: *the Scottiſh miniſters, and wee haue had ſome meeting and conference, to our great comfort that are here. One point* (which then was moued) *I would wiſh to be throughly debated among you and them, concerning the proceeding of the Miniſter in his duety, without the aſſiſtance or tarrying for the Magiſtrate, &c.*

What was reſolued amongſt the brethren of *London*, about this matter at that time, I know not. Marry this I finde, that preſently thereupon, they grewe more violent, and prepared themſelues to proceede more reſolutely, in the challenging of their Diſcipline, as it is plaine by the dealing both of them, and of their fauourers, that yeare in *Nouember* and *December* after, at the *Parliament*, 27. of her Maieſty.

And beſides, let the ſayd Maiſter *Gelibrands* words, in a Letter to *Field*, dated the 12. of *Ianuary* after, vz. 1584. bee conſidered. For (as it ſeemeth to me) they either tend to ſedition, or to the admitting, in *Oxford*, of the foreſayd *Decrees* or *Diſcipline*. Sure I am, that they can hardly (for ought I ſee) receiue any good conſtruction. Thus he writeth

I haue already entred into the matters, whereof you write, and dealt with three or foure of ſeuerall Colleges, *concerning thoſe among whom they liue. I finde, that men are very dangerous in this point, generally fauoring reformation: but when it commeth to the particular point, ſome haue not yet conſidered of theſe things, for which others in the Church are ſo much troubled: o-*

thers

thers are afraid to teſtifie any thing with their hands, leaſt it breed danger before the time. And after: *many fauour the cauſe of reformation, but they are not Miniſters, but young ſtudents, of whome there is good hope, if it be not cut off by violent dealing before the time. As I heare by you, ſo I meane to goe forward, where there is any hope, and to learne the number, and to certifie you thereof.*

Furthermore, at the time of the *Parliament* laſt mentioned, I finde, that there was a *nationall Synode* helde likewiſe in *London* by theſe brethren: according to their former deciſions and *Synodicall* Diſcipline. This appeareth by three letters. The firſt was, from *eleuen miniſters of Eſſex*, to *Field:* wherin they deſire to *be certified, whether the brethren meant to be exerciſed, in prayer and faſting, and vpon what day*. The ſeconde was, from *nine of the ſaide* Miniſters, to Fielde and Charke: wherein they writ thus: *We haue elected two Godly and faithfull brethren, Maiſter Wright and Maiſter Gifford, to ioyne with you in that buſineſſe*. The third was, from *Celibrand, to Field:* Wherein he excuſeth himſelfe of a great ouerſight, in theſe words. *Touching my departure from that holy aſſembly without leaue, &c. I craue pardon, both of you & them, &c. And thus* (ſayth he) *commending this holy cauſe to the Lord himſelfe, and your godly counſaile to the Preſident thereof, I take my leaue.*

26. Ia. 1584.

2. Febru. 1584.

29. Nouemb. 1584.

CHAP. V.

Their Booke of Diſcipline is reuiewed: it was after ſent abroad about, 1587. it was put in practiſe, in Northamptonſhire and many other places.

NOtwithſtanding that the booke of Diſcipline was abroad, as it hath beene noted, (in the third chapter,) and that the brethren had framed themſelues (as they might) vnto the rules thereof: yet

there were found, some imperfections in it; which in the *Synode*, mentioned in the former chapter, (as I take it) were referred to Maister *Trauers*, to bee corrected and ordered by him, as his leysure will permitte. Which appeareth by a letter of Maister *Fields* to Maister *Trauers*, in these words.

Field to Trauers. 3. Iulie. 1585.

Concerning our other busines: I would wish that the Discipline were read ouer with as much speed as could be, and that some good directions were giuen, for the brethren abroad, who are earnest to enter some good course, for the furtherance of the L: cause. And after in the same place: *I finde many abroade, very willing to ioyne with the best: to put in practise that which shall bee agreed vpon, by the brethren. If it might please the brethren therefore, that those or the like instructions (which wee had) with a perfect coppie of the Discipline, might be sent, I would wholly imploy my selfe in that seruice.* Another also vpon the longer stay thereof. *I pray you hasten the forme of Discipline and send it.* And the same man againe: *I pray you remember the forme of Discipline, which Master Trauers promised to make perfect, and send it me when it is finished. We will put it in practise, and trie mens minds therein, as we may.*

Gelibrand to Field. 9. of Nouem. 1585

Gelibrand to Field, 30, Ianuarie.

According to these requests, the draught of Discipline was at the last finished: and then sent abroade, to be approued generally by all the brotherhood, as may thus appear: *The discipline we haue receiued, and we giue you and the brethren hartie thanks for it. As yet we are not resolued in all points of it: hauing had but small time to peruse it, nor the commoditie of often meeting about it. But we haue taken order for our monthly assembly, and after our owne consents yeelded vnto it, for associating other into our companie, whom we shall thinke approued.* And an other. *We hartilie giue God thanks* (sayth one) *for the godly & most Christian paines of the brethren, in the trauaile of the Discipline: which is come to our hands to be considered.* of Gelibrands letter of his receit of the booke of Discipline, was written

Gelibrand to Field.

Sander to Field 20. Iune 1587.

in

in the name of the brethren in *Oxford*. At which time there was another Synode held in *London*: *whither* (ſayth the letter) *Maiſter Weſt and Maiſter Browne were ſent from Oxford: to whom they referred the eſtate of their Church, to be related: and by whom they deſired to vnderſtand, directions from the Synode, how they might deale afterwardes in thoſe matters.*

Within a while after, viz. 1587. (as I ſuppoſe,) there was in like ſort an *aſſemblie or Synode helde of the Cambridgeſhire brotherhood*: accompanied peraduenture with ſome of other ſhires. About which time alſo, vpon the new edition of the foreſayd booke, the further practiſe of the *Diſcipline* mentioned by *Cholmeley, 1583.* (as is before ſhewed) began to ſpread it ſelfe more freely, into the moſt parts of the *Realme*: but eſpecially (for ought I doo yet vnderſtand) it was moſt friendly intertained, amongſt the miniſters of *Northamptonſhire*, as it appeareth in recorde by ſome of their owne depoſitions, 16. of May, 1590. in theſe wordes following. *About two yeares and a halfe, ſince the whole ſhire was diuided into three Claſſes. 1. The Claſsis of Northamptonſhire, conſiſting of theſe Miniſters: Maiſter Snape, Maiſter Penrie, Maiſter Sibthorpe, Maiſter Edwards, Maiſter Littleton, Maiſter Bradſhaw, Maiſter Larke, Maiſter Fleſhware, Maiſter Spicer, &c. 2. The Claſsis of Dauentrie ſide, conſiſting of theſe: Maiſter Barebon, Maiſter Rogers, Maiſter King, Maiſter Smart, Maiſter Sharpe, Maiſter Prowdloe, Maiſter Elliſton, &c. 3. The Claſsis of* Kettring *ſide: conſiſting of theſe: Maſter Stone, Maiſter Williamſon, Maiſter Fawsbrooke, Maiſter Patinſon, Maiſter Maſſey &c.*

This appeareth vnder M. Wights hand.

M. Iohnſon. So in effect M. Litleton M. Sharpe.

This deuiſe (ſaith *Maiſter Iohnſon*) *is commonly receiued in* moſt [a] *parts of England*, (*as I haue heard in ſundrie of our meetings*:) *but eſpecially, in* Warwickſhire, Suffolke, Norfolke, Eſſex, &c.

a *M.* Snape reported as much, as Edward Smith. Ri. Hawgar & Ri. Holme haue depoſed

b M. Sharpe and M. Littleton doe likewise herein agree with M Iohnson.

The maner of euery particular Classis *is this. At* [b] *their meeting (which is alwaies in some priuate house, but yet in their Mother Cities) first a moderator is chosen; in this sort: One of them conceiueth a praier, for Gods direction in that choyse.*

Then he, that conceiued the praier, sitteth alone in scrutonie: and euery one giueth his voice secretlie vnto him. He that hath most voyces is chosen.

The moderator, thus chosen, conceiueth another praier: that God would blesse him in the course of his office. Then being set at the tables end, with his brethren by him: the names of all the brethren are called. If any were absent at their first sitting downe, he sitteth after in order, as he commeth, for auoiding of superioritie.

The authoritie of the moderator endureth vntill the next meeting of that Classis. *At the breaking vp of euery* Classis, *there is euer some certaine time appointed, when they shall meete againe: which is sometime within a fortnight, but commonly three weeks at the furtheſt: If any thing do fall out in the meane time, fit to be consulted vpon: the moderator may call the* Classis *together sooner, according to an order made amongst themselues.*

a Mast. Littleton deposeth as much.

It is [a] *a generall order, that when any is admitted into a* Classis: *he doth promise vnder his hand, that he will submit himselfe, and be obedient to all such orders and decrees, as shall be set down by the same* Classis *to be obserued.*

As for example: *these were part of the particular articles, whereunto euerie one of* Northampton Classis *did subscribe, at his entring or admittance into it: we doo promise to submit our selues, vnto such orders and decrees, as shall be set downe by our* Classis: *We do promise to submit our selues, to be censured by our brethren of this* Classis, *in all matters concerning doctrine and Discipline, &c.*

In this Classis *it was furthermore concluded and agreed vpon, that when any controuersie did arise, touching any matters of doctrine, or about the interpretation of any place of Scriptures: e-*

uerie

uerie one of that Claſſis, *ſhould alwaies yceld therein, vnto that interpretation and reſolution, which the brethren of that* Claſſis *ſhould determine of. And ſo alſo when any queſtions did riſe amongeſt them of greater difficultie. As for example,* Maiſter Stone *mooued this queſtion to the* Northampton Claſſis *in the behalfe of one: vz. two are contracted: one of them marrieth with a third: hee or ſhee ſo married are free againe. The queſtion is: whether the former contract, doe nowe againe binde. And the reſolution was: it did not:* which was a falſe Reſolution.

The determinations and acts concluded vpon in this Claſſis, *were regiſtred in a booke by* Snape: *choſen* Regiſter *by the companie, and who alwaies kept the ſame.* Maſt. Sharpe to the ſame purpoſe of Dauentry Claſſis.

Beſides theſe perticular Claſſes, *there is another kind of meeting, which is termed the* Aſſembly. *And it conſiſteth (for example) in* Northamptonſhire, *of the number of ſix: that is two of euery* Claſſis, *which are ſent thither by election. The ordinarie place of this aſſembly in* Northāptonſhire, *was at* Northampton: *where* Snape *commonly was one, and a chiefe man,* Barbon *&* King, *were the men that vſually came from* Dauentry *ſide: and* Stone *and* Williamſon *from* Kettring *ſide.*

At the meeting of the ſixe, there is alwaies a moderator firſt choſen, in manner and forme, as in the Claſſis: *and ſo likewiſe for their further order of proceeding. The moderator continueth his authoritie, ouer all the three* Claſſes, *vntill the like meeting happen again: which is neuer certain. But yet commonly within ſix or eight weeks, vpon occaſion ſignified from the* Claſſes *vnto this moderator. For vnto him belongeth the calling of this* aſſembly.

The matters, which here are handled, are thoſe of great moment; ſuch as concerne the ſtate of the Church generally. As for example: the writing of letters to the brethren at Oxford, Cambridge, *&* London: *to certifie them of their proceedings, & to know what courſe is held amongſt them, in thoſe places, for* The like Maſ. Sharpe of Dauentry Claſſis

the

the Discipline and gouernement, which they tearme Reformation: *) to the intent, that the particular* Classes, *vpon their aduertisements, may direct themselues, and their Churches accordingly.*

It is likewise alwaies concluded, at such times, which of the sixe assembled, shall penne the letters. And in this choise, Snape *was commonly the man.*

The men, to whom they vsuallie did write: were one in Cambridge; Trauers *in* London, *and* Gelibrand *in* Oxford: *When any answeres were returned from those places: they were commonly directed to* Snape, *or to him that had written to them, in the name of the brethren.*

M. Sharpe to to the same purpose of Dauentrie Classis.

Two especiall points (I remember) were concluded in this assemblie: the one was, for a suruay of all the Churches in Northamptonshire: *th'other, for an order to bee obserued at the last* Parliament, *which then drew neere.*

The suruay was, to know what euerie benefice in the shire was worth, how many soules by a generall coniecture, were in euerie parish: who were the incumbents, and of what life, paines and qualities they were. To this purpose, the fittest men, and such as were best acquainted in the shire were nominated: as Litleton *for* Haddon *Deanerie, &c. Which duetie he performed for his part to the vttermost: and brought a most rayling Discourse, against euery Minister, which was not of our companie.*

The end propounded of this suruey, was: vz. that if vpon signification to the brethren abroad, what was done there: they would likewise make the like surucy in other countries: the Parliament *(if neede required and to the better furthering of their purposes) might haue a generall vieue, of all the Ministers in* England, *that impugned their desires.*

The second point before mentioned was this: vz. a conclusion to send vp to London, *one or two of euerie* Classis *in* Northamptonshire, *with letters of credite, to attend at the* Parliament:

ment: *to ioine themselues with the brethren of other countries: and to offer disputation, (if it should be so thought meete) and to vndertake any other such matter, as should then and there be determined of amongst them; and that there should be letters written, of this resolution, to know how the brethren abroad liked it: or what other course they would hold, at that time, for the bringing in of Discipline and Church gouernement.*

These two points, were penned by Snape: *and sent to the brethren abroad, as it was ordered.*

What answere was returned to Snape, *from the brethren in* Oxford *&* Cambridge, *I know not: but well I remember, that* Trauerse *did write to* Snape, *a very cunning Letter: wherein he shewed himselfe not to mislike the foresaid suruay to be generallie made, but signified, that the Parliament drawing on so fast, it could not be done so soone. But for the second point: that (he writ) was liked, and meete to be followed.*

Whereupon the Classes *of* Northamptonshire, *did send vp some three or fower, as* Settle *for* Northampton, Rogers *for* Dauentry, *&c. with a further conclusion, that if any of them (vpon occasion) should be committed, others should be sent vp in their places.*

Although the time was short, for the generall accomplishing of these forenamed pointes: yet this examinate thinketh, some thing was done in the first: vz. as hee hath heard, a suruay was made to the purpose before touched, of the Ministers in Northfolke, Suffolke *and* Essex. *And for the second, true it was, that many were sent to attend at the* Parliament, *from the most parts of England. And one resolution was, that some twenty or thirty of them, should haue come in their gownes, with all grauitie, to the* Parliament-*house-dore; and there haue desired by petition a disputation.*

This suruey hath beene made in the most shires of England: as by the surueies themselues to be shewed it appeareth. They are in maner of heathnish libels.

Furthermore, concerning some censures vsed, there was a generall consent and purpose, amongest the brethren, touching a se-

cret kinde of excommunication: for examples ſake. A lay man committeth ſome ſinne. One of the Elders was to admoniſh him. The partie is obſtinate. The Elder muſt take two or three with him the ſecond time. And if this ſerue not, then he is to be debarred from the communion. In this caſe, if the ſaid party ſhuld (notwithſtanding) intrude himſelfe to communicate, then it was agreed to repell him, vppon pretence of certaine words in the communion booke. So as thereby, they might keepe their owne courſe, for their Diſcipline, and yet haue a cloake to couer them withall, out of the booke.

Againe, an other thing is notable to this effect. About a yeare and a halfe a goe, Iohn Nelſon of Northampton, an Elder or a Deacon of Saint Peters, (as I thinke) hauing eyther his daughter, or his ſiſter gotten with childe, in his houſe, by one of his ſeruants, Maſter Snape dealt with the ſaid ſeruant, to vrge him to publicke repentaunce: and at the laſt, ſo farre preuailed with him, (as it was thought,) that he promiſed the next ſunday ſo to doe: but came not. Whereupon Snape made a verie bitter Sermon againſt him. The next Sonday he came indeede. And then Snape made a long praier, that God would giue him grace, to make a faithfull acknowledgement of his ſinne &c. That done, the penitentiary, made publique confeſſion &c. Which being performed, Snape abſolued him; and then entred into a great diſcourſe how cleare the partie was, and free from that ſinne committed, euen as though he had bin newlie borne: charging the congregation, that no man ſhould preſume, at any time after, to obiect the ſame vnto him. But that, which was moſt wondred at: whereas this poore man was thus dealt withall, Snape cauſed lame Prettie, a Souldier of Barwicke (who without any calling in the Church at all, ſauing that he had a tolleration to read, did ſuch ſeruice in that place, as was appointed by Snape to bee read, till he came to Church) the next morning to marrie the ſaide penitentiarie to the woman with childe before named, without anie bring-

bringing of her, vnto anie ſuch publicke repentance. Hereof, grew amongſt the people great ſpeech, that the pore man was ſo vſed, & the richer mans ſiſter or daughter was ſo freed. The ſaide lame Souldier, hath married manie in that place, vpon Snapes *commaundement: for that* Snape *holdeth, that dutie to appertaine no more to the Miniſters office, then to anie other man.*

And as touching that point mentioned, of the brethrens ſubmitting of themſelues, by ſubſcription, to be cenſured in their *Clasſis:* it was thus vſed in the *Northampton Clasſis. The brethren being together in a chamber, the partie to be firſt cenſured,* (as they were all to be in courſe) *goeth forth out of the chamber. Then the moderator asketh euery mans opinion of him: how he behaueth himſelfe aſwell in his life, as in his Miniſterie: and euerie man, hauing ſpoken his opinion, the partie is called in: and then, if he were not any way touched, he is greatly commended: if otherwiſe, then reproued, as the cauſes require. For example,* Edwards *of* Cortnall *comming vnder this cenſure, was blamed for vſing the Croſſe in Baptiſme: and at his comming-in againe, was wonderfull ſharpely dealt withall for the ſame.*

Thus farre *Maiſter Iohnſon* of the *Northampton Clasſis.* With whom doe alſo agree in the principall points: *Maiſter Littleton,* as touching the ſame *Clasſis, Maiſter Sharpe,* & *Maiſter Walker, Preachers and perſons depoſed,* concerning the *Clasſis* of *Dauentry* ſide: and *Maiſter Stone* (a Preacher likewiſe) vpon his oth, for that of *Kettring* ſide. One or two points I may not omitte, which *Maiſter Stone* hath deliuered. He confeſſeth *that at diuers times, Maiſter* Snape, *Maiſter* Barbon; *Maiſter* Sharpe, *Maiſter* Prowdloe, *Maiſter* King, *Maiſter* Iohnſon, *Maiſter* Sibthorp, *Maiſter* Spicer, *Maiſter* Baxter, *Maiſter* Littleton, *Maiſter* Williamſon, *Maiſter* Bradſhaw, *Maiſter* Fleſhware, *Maiſter* Harriſon, *and hee, haue mette in* Northampton: *and likewiſe at* Stone in the Starchamber.

Kettring: *and at his house, the most of them, with some others as* Maister Rishbrooke, *Maister* Atkinson, *Maister* Dauyes, *Maister* Massye, *Maister* Okes *&c. about matters of discipline.* And he saith further, *that in an assembly had, either at his house or at* Kettring, *it was propounded, treated, and concluded, that the Apocrypha writings were not to be read in the Church. And* in an other assembly, which of them he doth not remember, he affirmeth likewise, *that it was debated and concluded vpon, that the superiority of the Bishops of this land, ouer the rest of the Ministers, is not warranted by the word of God.*

To these depositions, concerning the *Northamptonshire Classes*, I might adde the depositions of one maister *Parker*, Vicar of *Dedham* in *Essex*, for the proofe of the *Classes* in that shire: as of one about *Brayntree side*, consisting of these Ministers, maister *Culuerwell*, maister *Rogers*, maister *Gifford &c.* another about *Colchester*, consisting of these Ministers, Doctor *Chapman*, Doctor *Chricke*, maister *Dowe*, maister *Farrar*, maister *Newman*, master *Tey* &c. and so likewise the depositions of others.

Hen. Asker to Field. Apr. 14. 1585.

Ego singulis sabbatis, si non alius aduenies locum suppleat, cum prescripta leiturgias formula nihil habens cõmertij; in cœtu concionem habeo: idque reuerendorum fratrum consilio, qui suos habent singulis ferè hebdomadis conuentus, qui etiam me in eorum numerum, (sic est mihi propitius Deus,) benigne ascripserunt. I preach euery Sabbaoth day, (if no other that commeth by chance, doth supply the place) hauing nothing to do at all with the forme or booke of Common Prayer: and that by the counsell of the reuerend brethren: who haue their meetinges almost euery weeke, who haue also, (God being so mercifull vnto me) admitted me very kindly into their number.

But in following of that course, I should be too tedious, I will onely set downe, one mans witnesse more, agreeing with Master *Iohnson*; for the proofe, that the like *Classes*, are

or haue beene held in moſt Shires in England: and ſo referring you to iudge of them all, by that of *Northampton*, I will goe forward.

About two yeares ſince, Maiſter *Snape* did ſay and affirme, in the preſence of *Edward Smith*, *Robert Vicars*, *Edward Birde*, *Richard Holmes*, *& himſelfe*, *that there were three or foure ſmall* Claſſes *of Miniſters in euery ſhire*, *where there were any learned Preachers*, *who did vſe (in their meetinges) to debate of the Diſcipline*, *by Paſtors*, *Doctors*, *Elders*, *& Deacons*, *and that the ſaid ſeuerall ſmall* Claſſes, *did ſend their reſolutions and opinions*, *to the greater aſſemblies at* Cambridge *at* Sturbridge *Fayre time*, *and at* London *at* Bartholomew *Fayre time*, *which did meete together alſo for the ſame purpoſe: and that if the ſaid great* aſſembly *did like of that*, *which was done by the ſmaller* Claſſes, *then was the ſame (ſo liked of) generally concluded*, *to be that*, *which ought to be*, *or ſtand*, *in the Church.* (As for example.) *That it was concluded and agreed vpon*, *both in the ſaid* Claſſicall *and* generall aſſemblies; *that the dumbe miniſterie was no miniſterie*, *or elſe no lawfull miniſterie: and that the Miniſters in their ſeuerall charges*, *ſhould all teach one kind of doctrine*, *tending to the erecting of the foreſaid gouernement*, *by* Paſtors, Doctors, Elders *and* Deacons: *which pointes* (ſayth *Holmes* of himſelfe in another examination) *were concluded in the Synode at* Sturbridge *Fayre laſt. vz. 1588.*

CHAP. VI.

A Synode is held at Couentrie, 1588. many queſtions are reſolued, the booke of Diſcipline is ſubſcribed vnto.

THere is mention made, in the laſt chapter, of a Synode or meeting, 1587. of the *Cambridgeſhire Claſſicall* Miniſters, and peraduenture of ſome others alſo with them. In which meeting there were certain queſtions

ſtions propounded & dealt in: the which queſtions were afterwards ſent by their direction, to the *Warwickſhire Claſſes*, or brethren aſſembled in thoſe parts, to bee further intreated of and reſolued.

The next yeare after, vz. 1588. the ſaide *Warwickeſhire Claſſes, &c.* aſſembling themſelues together, in councel, (as it ſeemeth at *Couentry*,) the queſtions mentioned, were determined vpon: and beſides, other matters were alſo concluded; as by the acts themſelues following (to be ſhewed vnder *Maiſter Wights* hand, and are acknowledged ineffect vppon two mens othes in the *Starre-chamber*) may ſufficiently appeare. Thus the proceedinges of that meeting are intituled. *Acta conuentus Claſſium Warvic, die decimo, quarti. 1588. The Acts of the aſſembly of the Warwickeſhire Claſſes the tenth day of the fourth moneth.* And touching the queſtions ſpecified. *Queſtiones a fratribus ex Synodo Cantabrigienſi, anno ſuperiore delatæ, eâ quæ ſequitur formulâ ſunt explicatæ. The queſtions brought the other yeare, from the brethren of the* Cambridge Synode, *are reſolued in manner as followeth.* I will not trouble my paper with the fourme which they vſed, but theſe were ſome of their reſolutions: vz.

That priuate Baptiſme is vnlawfull.

That it is not lawfull, to read homilies in the Church.

That the ſigne of the Croſſe, is not to be vſed in Baptiſme.

That the faithfull ought not to communicate with vnlearned miniſters, although they may be preſent at their ſeruice, if they come of purpoſe to heare a ſermon. The reaſon is, becauſe lay men, aſwell as miniſters, may read publike ſeruice.

That the calling of Biſhops &c. is vnlawfull.

That as they deale in cauſes eccleſiaſticall, there is no duety belonging vnto them, nor any, publikely to be giuen them.

That it is not lawful, to be ordained by thē into the miniſtery; or to denounce either ſuſpenſions or excommunications ſent from thē.

That

That it is not lawfull, to reſt in the Biſhops depriuation of any from the miniſterie, except (vpon conſultation with the neighbor-miniſters adioyning, and his flocke) it ſeeme ſo good vnto them: but that he continue in the ſame, vntill he be compelled to the contrary by ciuill force.

That it is not lawfull, to appeare in a Biſhops Court: but with proteſtation of their vnlawfulnes.

That Biſhops are not to be acknowledged, either for Doctors, Elders, *or* Deacons, *as hauing no ordinary calling.*

That touching the reſtauration of their Eccleſiaſticall diſcipline, it ought to be taught to the people, data occaſione, *as occaſion ſhould ſerue.*

That nondum *(as yet) the people are not to be ſolicited,* publicè *(publickly) to the practiſe of the diſcipline:* donec, *(till) they be better inſtructed in the knowledge of it.*

That men of better vnderſtanding, are to be allured priuatly, to the preſent imbracing of the Diſcipline and practiſe of it, as far as they ſhall be well able, with the peace of the Church. And thus farre the *prouinciall Synode* of the *Warwickeſhire Claſſis.*

Likewiſe at that time, there was in the ſame aſſembly, a great approbation obtained of the foreſaid booke of *Diſcipline*, as to be a *draught of Diſcipline, eſſentiall & neceſſarie for all times*: and certaine articles (being deuiſed in approbation, and for the maner of the vſe of that booke,) were then brought forth, treated-of, and ſubſcribed vnto, (as Maiſter *Nutter* & Maiſter *Cleuely*, two that were then preſent, haue depoſed,) *by* Maiſter *Cartwright*, Maiſter *Fenne*, Maiſter *Wight, &c. who promiſed to guide themſelues by the ſaide Diſcipline, and according to it, as it is ſet downe in the ſaide articles,* which hereafter ſhall be likewiſe declared. It appeareth alſo by the ſaid parties depoſitions, that diuers others did ſubſcribe at the ſame time, (or at the leaſt within a ſhort time after,) but they might not (forſooth) by reaſon of their owne

Nutter and Cleueley in the Starre-chamber

owne consciences, name them. Howbeit the matter is otherwise plaine inough, who they were: by a note taken with *Maister Litleton*: *viz. Iohn Oxenbridge, Edward Gellibrand, Hercules Cleuely, Anthony Nutter, Leonard Fetherstone, Mathew Hulme, Edward Lord, &c.*

This booke, hauing thus at the last receaued this great allowance, more authentically: was carried farre and nere, for a generall ratification of all the brethren. It was offered to the *Dauentry side* Classis, as *Master Sharp and Master Walker* haue deposed; and likewise at *Northampton by Penry*, as *Maister Litleton* affirmeth. But that, which *Maister Iohnson* hath set downe, is worthy the remembrance. The effect of it, is this: *that when the booke of Discipline came to Northampton, to be subscribed vnto: there was a generall censuring vsed amongst the brethren there, as it were to sanctifie themselues, partly by sustaining a kinde of penance, and reproofe for their former conformity, to the orders of the Church, established by her Maiestie, and other matters of conuersation: and partly to prepare their mindes for the deuout accepting of the foresaid booke.* In which course of censuring vsed at that time, there was such ripping vp, one of anothers life, euen from their youth, as that they came vnto great bitternes, with many *reuiling tearms* amongst themselues, one growing thereby odious to another, and some did *thereupon vtterly forsake those kinde of assemblies.*

Sharpe and Walker before the Commissioners.

Iohnson before the Commissioners.

Chap. VII.

The booke of the pretended Discipline is made perfect at Cambridge: certaine Synodes are kept: and of their estimation.

IT might haue beene deemed, that after so many viewes, *Synodes*, and subscriptions, this worthy draught of discipline, would haue growne to great

great perfection: but it falleth out otherwiſe. For (as it is confeſſed vppon othe) at *Sturbridge Fayre*-time, the next yeare (after the ſayd *Claſſicall* counſell of the *Warwicke-ſhire* brethren) vz. in the yeare, 1589. there was another *Synode* or generall meeting, helde *in Saint Iohns Colledge in Cambridge. Where* (ſaith M. Barber) *they did correct, alter, and amend diuers imperfections conteined in the booke, called* Diſciplina eccleſiæ ſacra, verbo Dei deſcripta: *and* (as maiſter *Stone* affirmeth) *did not onely perfect the ſaide forme of Diſcipline, but alſo did then and there, (as he remembreth,) voluntarily agree amongſt themſelues, that ſo many as would ſhould ſubſcribe to the ſaide booke of Diſcipline after that time.* The perſons, that met in this aſſembly, were as theſe two laſt deponents affirme,) *maiſter Cartwright, maiſter Snape, maiſter Allen, maiſter Gifford, maiſter Perkins, maiſter Stone, maiſter Barber, maiſter Harriſon, with others, &c.*

I finde mention alſo of another Synode, 1589. held (as I take it) at *Ipſwich*. Thus one *Iohn Warde* did write, that yeare, to certaine at *Ipſwich: I thinke not to come ouer, till the Synode, which is (as I take it) a moneth after* Michaelmas.

It hath beene obſerued before, out of maiſter *Edmonds* depoſition: cap. 2. who were the *Claſſicall* brethren of *London*. It is alſo fit to be vnderſtood, who they are, that moſt commonly met there alſo, at their more *generall, prouinciall* or *nationall* aſſemblies or Synodes. And this both *maiſter Barber*, and *maiſter Stone*, doo ſufficiently declare. *For the ſpace of about foure yeares laſt paſt,* (ſaith maiſter Barber,) *and ſince the laſt Parliament,* (ſaith maiſter Stone,) *there haue bin ſeuerall meetings in* London *at the houſes of maiſter Gardiner, maiſter Egerton, maiſter Trauers, and maiſter Barber. The perſons, that vſually mette in theſe aſſemblies,* (ſaith maiſter Barber,) *were maiſter Cartwright, maiſter Charke, maiſter Trauers, maiſter Egerton, maiſter Gardiner, maiſter Oxenbridge,*

maister Gelibrand, maister Culuerwell, maister Browne of Oxford, maister Allen, maister Gifford, maister Sommerscales, and himselfe.

Maister Cartwright, maister Trauers, and maister Egerton, were at sundry times chosen Moderators *or* Presidents *in the said assemblies*. And afterwardes generally of the office of the *Moderators*. *The resolutions, conclusions, and determinations of such matters, as were disputed of, and agreed vpon, by the more number of them, that so disputed in the said assemblies: were by the saide* Moderators or Presidents, *before named, at the times and places of the saide seuerall assemblies, summarily and briefly, either written in a booke, or otherwise set downe in loose papers, as to the saide* Moderators, or Presidentes *should bee thought meet or conuenient.*

As the *Classicall* assemblies of *London* were of greater estimation, then those in the Country: so these more generall meetings or Synodes last mentioned, were of highest authoritie: and indeed the *grand test* of all the rest. It may be said truely of them both, that they haue been the kindling sparkes of all those flames, which are in the Church. What was there ordered, went as perfectly currant. From thence, the brethren, of other places, did fetch their light. As doubts did arise, thither they were sent to be resolued. The *Classicall* and *Synodicall decrees* in other places, were neuer authenticall indeede, (as it seemeth,) till there they were ratified. The chiefest directions, for all the brethren else-where, were sent from thence. It is wonderfull to consider, how men so obstinate and wilfull in their owne waies against the Church of *England*, established by her Maiestie; should be brought to submit themselues in such sort, as they did, to be led by these assemblies, as elswhere it doth appeare.

CHAP.

Chap. VIII.

Vpon ſome detecting of the premiſſes ſome were called into queſtion: they refuſe to be examined: all they were charged, which is in effect confeſſed.

IN the yeare, 1590. vpon the detecting (before ſome of her *Maieſties Commiſſioners in cauſes Eccleſiaſticall*) of the moſt of theſe things, whereof I haue hitherto ſpoken: *Interrogatories* were drawen, containing in them the effect of all the premiſſes; and diuers ſuch Miniſters were ſent for, as were ſayde to haue beene the chiefe ringleaders in all thoſe actions, Accordingly they appeared: but in the place when they ſhuld be examined, they refuſed to anſwere vpon their oathes. Diuers pretences therof were made, as one; that firſt they would ſee the *Interrogatories*, whereof they ſhould be examined. The generall ſumme of them, was imparted vnto them: and it was likewiſe told them, that they ſhould bee charged to anſwere no further, then by the lawes of the Realme they were bound to doo. But all this would not ſerue. Whervpon the *Interrogatories* themſelues were ſhewed vnto ſome, as namely to *Maiſter Snape*, who ſtood moſt at the firſt vppon that point, and did pretend, that if firſt hee might ſee them, hee would then aunſwere vnto them. But the iſſue was accordingly, as it was expected: For hauing peruſed them, he was further-of, then he was before: and writ to his friends, what was the ſumme of them: to the intent they might *be forewarned*, and ſo (as he ſayd) *become better armed.* Which courſe taken by him: was not without the great prouidence of God. For thereby their whole plot, and all in effect, that was laid to their charges, was diſcouered. His Letters were intercepted, In the Preface

wherein he writeth after this sort.

Snape to N.N. 1590.

Reuerend and beloued, this day Aprill the 7. I haue beene a-gaine before the Commissioners: After much adoo, I obtained to see and peruse the Articles against mee, (but briefly and in their presence onely,) they are many, (36.37. besides those vnder mine owne hand,) and very large, some twelue, some twenty lines long, consisting of many branches. As far as I could (for the time) conceaue and remember, they may be referred to these two heads: some concerning my selfe, together with others, and some touching my selfe alone. The former sort are touching Classes *and* Synodes: *wherein there are mentioned particular places:* (London, Oxford, Cambridge:) *times* (Act, Commencement, Sturbridge fayre, Tearme:) *persons,* (Cartwright, Perkins, Trauers, Charke, Egerton, Barbon, Stone, Snape, Knewstub, Allin, Dike, *& diuers others, &c.) and some things dealt in and agreed vpon, &c.* By all which, besides many other thinges specified, it is most euident, that they haue manifest and certaine knowledge, not onely of generals, but also of specials and particulars.

Snape to Barbon Aprill 11. 1590. and so also to Stone.

Beloued, I haue twise appeared before the high Commissioners: the first time, the issue was prison: the second, close prison. This is my state now: the causes of both, and the proceedings in both, you shall receaue of Maister Knightlye, *the former more large in a Dialogue, the latter more briefly in a Letter: both vnperfect, both vnperused: reade them, and returne them with what speede you may: for I haue now no coppy of them: let them be wisely kept, least they breede more anger. I haue procured another coppy to be sent to Maister* Stone, *that in both places you might be forewarned, & forearmed. Touching the conferences, those of our Country, are yet more particularly discouered: persons (besides those there named)* Kinge, *of* Coleworth: Prowdloe, *of* Weeden, *&c.* Spicer, *of* Cogenho: Edwardes, *of* Cortenhall, *&c. places:* Sharpes *house at* Fawseley: Snapes *chamber at* Northampton,

ton, &c. *Si quis coniecturæ ſit locus: I would iudge* Iohn Iohnſon *to haue beene the man: becauſe (to my remembrance) perſons and thinges of his time beeing mentioned, hee onely is not named. Whoſoeuer and howſoeuer, wee ſee the Lord calleth vs to be more reſolute. They will not, they cannot be any longer concealed: now whether it were better and more ſafe, that one man with the conſent of the reſt, ſhould boldly, freely, and wiſely, confeſſe and lay open, &c. or that ſome weake (or wicked) man ſhoulde without conſent, and in euill ſort acknowledge, &c. Iudge you: the thing they ayme-at, is: A conuenticle. It muſt come to tryall. In the cauſe of murther, &c. it is wont to be enquired, whether the party fled vpon it: conſider and apply to this matter, and the Lord giue vs wiſedome in all things. It were good you ſent to* T.C. *with ſpeede.*

Chap. IX.

Cartwright is called for, by authority: a Synode is held in London: it is there reſolued that he ſhall refuſe to be examined vpon his othe.

AFterwarde the ſame yeare before mentioned, 1590. (in *September*, as I take it,) Maiſter *Cartwright* vpon occaſion was ſent for, by the ſayd Commiſſioners. Now, *about a weeke or a fortnight before*, Cartwright *was committed*, (ſayth Maiſter *Stone*) whereas, the queſtion mentioned by *Snape* to *Barbon* & the brethren: (which, as it ſeemeth, troubled them all:) vz. *whether it were not fit, that one man with the conſent of the reſt, ſhould boldly, freely, and wiſely, confeſſe and lay open &c.* came to be diſputed in London. *There was a* Synode *or meeting, held at Maiſter* Gardiners, *by theſe brethren, Maiſter* Cartwright, *Maiſter* Charke, *Maiſter* Trauerſe, *Maiſter* Egerton, *Maiſter* Cardiner, *Maiſter* Barbon, *Maiſter* Barber, Depoſin the Star-chamber.

maister Oxenbridge, *maister* Gelibrand, *master* Culuerwel, *my selfe, and certaine other Ministers: and they did then and there debate and consider amongst themselues, whether it were fit or conuenient, that the said maister* Cartwright, (*after his commitment to prison*) *should discouer or reueale, all or any the matters, which passed in conference and disputation, in any of their former assemblies, or not.* What the resolution hereof was, whether through the examiners ouersight, or Maister *Stones* peruersenesse, (I know not) but it is not set downe. Howbeit the effects which followed, do make it manifest.

For maister *Cartwright*, about the time before limited, being conuented: and moued in the Consistory at *Paules*, by the *Bishop* of *London*, the then two *Lordes chiefe Iustices*, maister Iustice *Gawdy*, maister *Sergeant Puckering*, *now Lord Keeper of the great Seale of England*, maister *Attorney Generall*, *now Lorde Chiefe Iustice of England:* and diuers others her Maiesties Commissioners then present to take his oth to answere to certaine *Interrogatories*: yet notwithstanding that the chiefe points of them were then deliuered in generall tearmes vnto him, & that the said both honourable and graue persons, did (euery man) seuerally assure him vpon their credits, that by the lawes of the Realme he was bound to take his oath, & therevpon to answere, as he was required: he desired to be bornewithall, and said that hee thought he was not bound by the lawes of God so to do.

Chap. X.

Further proofe for their practise of their Discipline: collected out of the rules of their subscribed booke.

IF hitherto, as yet the point (I haue in hand) be not sufficiently prooued: vz. that our *English reformers* haue attempted after the *Scottish* Ministers fashion, to bring into the Church of *England*, their pretended *Disci-*

Diſciplinarian gouernement, of themſelues, and by their owne authority, without any further ſtaying (as they had done) for the ciuill Magiſtrate, albeit they pretende now the contrary: then it is fit that I produce ſome further matter to this purpoſe.

Amongſt ſundry things in the ſaid booke of *Diſcipline*, let theſe few be well conſidered of, & weighed. It is there ſayd: *Presbyterium in ſingulis eccleſiis conſtituendum eſt, there ought to be erected in euery Church a Presbyterie.* Now if they had meant, (as it is pretended) not to haue put their book, or at the leaſt ſome chiefe parts thereof in practiſe, vntill it ſhould haue beene eſtabliſhed by *Act* of *Parliament*, they would haue ſayde for *conſtituendum eſt*, there ought to bee erected, *conſtituatur*, let there bee erected in euery pariſh a Presbyterie.

Againe, in all their aſſemblies preſcribed in the booke, this was one point to be ſtill inquired of: *vtrum diſciplina vigeat, whether the Diſcipline had any life in it, or were eſteemed, or continued:* which queſtion had beene friuolous, and very vnmeete to haue beene continued, as preſcribed by Law, if the Diſcipline it ſelfe had beene allowed by *Act* of *Parliament*, before that queſtion ſhould haue beene moued. Cap. de conuent. eccleſiæ.

Furthermore ſaith the booke: *in funeribus deſueſcendum eſt commodè, ab habendis concionibus, quod periculum ſit, ne ſuperſtitionem quorundam foueant, aut vanitati inſeruiant: The Preachers muſt leaue of by little and little, as they may conueniently, to preach at burials, leaſt thereby they nouriſh the ſuperſtition of ſome men, or giue ouer themſelues to the preſeruation of vanity.* Cap. de concionibus ad eccleſiam habendis.

Likewiſe, *feſti dies ſunt commodè abolendi: holy daies* (as we tearme them) *muſt be aboliſhed*, commodè, *as they may, handſomely.* Nowe, if this booke had not beene meant, to haue

haue beene put in practiſe in theſe two pointes, before it had come forth, authoriſed by law: they would haue ſaid for the reaſons alledged: *from henceforth let there be, or it is ordered, that there ſhall be no more preaching at burials, nor holy dayes obſerued, or let them henceforth be aboliſhed.*

Cap. de reliqui. Liturg. officiis.

Moreouer: *reliquæ liturgiæ tota ratio in ſacramentorum adminiſtratione, & ex vſu eccleſiæ in nuptiarum benedictione conſiſtit. Cuius forma commodiſſima eſt, quæ ab eccleſiis vſurpatur, quæ diſciplinam ex Dei verbo inſtaurârunt. The reſt of the* liturgy *doth conſiſt in the adminiſtration of the Sacraments, and (as the vſe of the Church is,) in bleſſing of martages. The forme whereof, is moſt fit and commodious, that is vſed by thoſe Churches, which haue erected the* diſcipline, *according to the worde of God.*

In the *Parliament* (*27.* of her Maieſtie: as I remember) the brethren hauing made another booke, tearmed at that time: *A booke of the forme of common prayers, &c.* and contayning in it the effect of their whole pretended diſcipline: the ſame booke was penned, altogether ſtatute and law-like, and their petition in the behalfe of it was: vz. *May it therefore pleaſe your maieſty, &c. that it may be enacted, &c. that the booke hereunto annexed, &c. intituled: a booke of the forme of common prayers, adminiſtration of Sacraments, &c. and euery thing therein contained, may be from henceforth authorized, put in vre, & practiſed throughout all your maieſties dominions.* See here, when they hoped to haue attained their purpoſes by law, and to haue had the ſame accordingly eſtabliſhed: they offered to the *Parliament* a booke of their own, for the *forme* of *common praiers, &c.* and thought it (as it ſeemeth) altogether inconuenient, to leaue euery miniſter to his owne choyſe, to vſe what forme hee liſt, other then ſuch as were allowed in ſome Church, which had receiued the Diſcipline: for any ſuch they liked-of indefinitly.

Whereby

Whereby it to me it ſeemeth manifeſt, that they neuer meant, to haue required the enacting of that Chapter, *de reliquis liturgiæ officijs*, but onely to ſet downe, what courſe their bretheren ſhould follow for the *interim*, vntill they might take further order for a booke of their owne.

Laſtly, in all this whole booke of *Diſcipline*, there is not once mention made of any authority, or office, in or ouer the Church; belonging to the Chriſtian *ciuill* Magiſtrate. Hee hath not ſo much, as either voyce or place, in any of their *Synodes*, as a member thereof: except he be choſen to be an *Elder*. He hath not any power aſſigned vnto him to call a *Synode*: no, though it bee a *Nationall Synode*: nor ſo much as to appoint the particular times or places of their meetinges, nor (which is moſt ſtrange,) ſo much as that his aſſent, is to be required to any of their Canons. But all theſe thinges are ſet downe in this booke, as of right to appertaine vnto their Miniſters and Elders. For the tryall whereof: I muſt needes referre you to the booke it ſelfe, which is in many mens handes: where you ſhall finde the brethren aſcribe that to themſelues, which in the greateſt darkenes of Popery, all the BB^s. in the Land (for ought I doo remember) durſt neuer challenge. Which is a proofe ſufficient, that either they meant by cunning to haue depriued her Maieſty, by her owne conſent, of all her *regall* authority, in theſe and ſuch like cauſes of the Church, as not of right belonging vnto her (which they will not acknowledge:) or otherwiſe, that they had agreed without her conſent, to take this authority vnto themſelues: which (if they had any conſcience) they would not ſtick to confeſſe: that being aſſuredly their currant doctrine, as in ſome other place it ſhall hereafter more fully appeare.

But it may be ſaid that theſe are onely collections. Well let them be, as they are. Indeede there is no cauſe, why I

should stand vpon collections, hauing yet in store most euident demonstrations.

Chap. XI.

Further proofe for their practise of their Discipline out of the articles they subscribed.

THere hath beene often mention made, of the articles, whereunto the brethren subscribed, for their allowance and practise of the sayd booke of *Discipline*: and they are worde for worde, as here I doo set them downe, according to the deposition of those, that subscribed vnto them, and as they are to bee shewed vnder Maister *Wights* hand.

We the brethren assembled together, in the name of God, hauing heard and examined, by the word of God, according to our best abilitie and iudgement in it, a draught of discipline essential, *and necessary for all times, and Synodicall, gathered out of the Synodes, and vse of the Churches; haue thought good to testifie, concerning it, as followeth.*

We acknowledge and confesse the same, agreeable to Gods most holy word, so farre as we are able to iudge or discerne of it, excepting some fewe pointes, which wee haue sent to our Reuerend brethren of this assembly, *for their further resolution.*

We affirme it to be the same, which wee desire to be established in this Church, by daily praier to God; which we promise (as God shall offer oportunity, and giue vs to discerne it so expedient) by humble suit vnto her Maiesties honourable Councell, and the Parliament, and by all other lawfull and conuenient meanes, to further and aduance, so farre as the lawes, and peace, and the present estate of our Church, will suffer it, and not enforce to the contrary.

We

We promiſe to guide our ſelues, and to be guided by it, and according to it.

For more eſpeciall declaration of ſome points more important and neceſſarie, we promiſe vniformely, to follow ſuch order, when we preach the word of God, as in the booke by vs is ſet downe, in the Chapters *of the office of Miniſters of the word, of preaching or ſermons, of Sacraments, of Baptiſme, and of the Lords ſupper.*

Further alſo, wee promiſe to followe the order ſet downe in the Chapters *of the meetings, as farre as it concerneth the Miniſters of the worde. For which purpoſe, we promiſe to meete euery ſixe weekes together, in* Claſſicall *conferences, with ſuch of the brethren here aſſembled, as for their neighbourhood may fit vs beſt: and ſuch other, as by their aduiſe we ſhall be deſired to ioyne with vs.*

The like wee promiſe, for Prouinciall *meetinges euery halfe yeare from our conferences, to ſende vnto them, as is ſet downe in the* Chapter, *concerning the* Prouinces, *and the conferences belonging vnto them, beeing deuided according to the order following.*

Likewiſe alſo, that we will attend the generall aſſembly *euerie yeare, and at all* Parliaments, *and as often as by order it ſhall be thought good, to be aſſembled.* Hitherto the Articles.

Now by theſe articles, and by their ſubſcription vnto them, it is moſt euident, that the pretences made by ſome, are but meerly ſhiftes: as that their purpoſe onely was, to haue the booke in readines againſt a *Parliament*, and that they ſubſcribed the articles to no other ende, but onely to teſtifie their agreement in iudgement, for that they were charged to diſagree amongſt themſelues. For if that had beene their intent, it had beene ſufficiently performed, by ſubſcribing to the firſt article onely. But they proceede on further: and entred into a certaine *league*, or *aſſociation*, binding themſelues by promiſe, vnder their hands, what they

(for their owne partes) will attempt, and as they might perfourme.

In the ſecond article, (as it is apparant,) there are other lawfull meanes promiſed to bee vndertaken, (for the aduancing of the *Diſcipline*,) then *prayers* to God, and *ſupplications* to her Maieſty and the Parliament. Whereupon

Litleton. *Maiſter Litleton* (a ſubſcriber) being examined, what hee vnderſtoode *thoſe meanes to bee:* anſwereth vpon his oath,

Before the Commiſſioners. *that he thinketh their priuate conferences, were meant, to be thoſe lawfull meanes mentioned in the article.* Which is according to the reſolution of the brethren of *London*, ſet downe before, out of *Maiſter Edmondes* examination: vz. *that ſeeing they could not preuaile, by ſute to the State: the Miniſters themſelues ſhould ſet vp the* Diſcipline, *as they ſhould bee able.*

Before the Commiſſioners. And *Maiſter Iohnſon*, is alſo as direct vppon his oath, to the ſame effect, ſaying.

It was a generall concluſion amongſt all the Claſſes, *and brethren, that foraſmuch, as the* Diſcipline *required by petitions, could not bee publikely eſtabliſhed by lawe, it was thought in conſcience neceſſary, to eſtabliſh it and practiſe it priuately: to which purpoſe alſo, euery man was to vſe his endeuour, to encreaſe the number of ſuch, as would conforme themſelues that way.*

Againe it is promiſed in the ſame *Article*, that they would proceede with their ſayd meanes, for the aduancement of their *Diſcipline*, *ſo far as the peace of the preſent ſtate of our Church would ſuffer.*

Now how farre that is, it hath beene before touched in the *decrees* of one of their *Synodes*, *1583.* for as men moſt ſtrangely bewitched) they imagined, that they could ſo cunningly play their feates, as that they (might in effect) ſet vp their owne *Diſcipline*, ſecretely, vnder hand, and yet neuer diſturbe the preſent gouernement of the Church.

For as peace is heere taken in their ſenſe, one King or gouerne-

gouernement may inuade another, with all kinde of hoſtility, and ſay (as they doo) that they meane but peace. The truth is, they may haue peace in their mouths, but in their actions, there is nothing leſſe. So as this their reſtraint (being but a vaine pretence) doth no way indeed impeach my aſſertion.

Furthermore, whereas alſo it followeth in the ſame article, (*and not enforce to the contrarie,*) Maiſter *Littleton* being examined vpon his oath *what that ſhould meane:* anſwereth that he *himſelfe, Maiſter Snape, Maiſter Proudloe, and others did agree, to put the ſaid articles and* Diſcipline *in execution and practiſe, ſo far as the peace and the preſent eſtate of the Church will ſuffer, and not enforce to the contrarie. That is to ſay: till the Magiſtrate did enioyne them or enforce them, to leaue the practiſe of the ſaid* Diſcipline: and in another place, *till the Magiſtrate did inhibite them to the contrarie, and force them to leaue it.* And further, hee alſo ſayth: *that they did agree to guide themſelues by the ſaid booke of Diſcipline, and according to it, with the ſame limitation.* Now what if by their ſecret practiſes, (to draweaway the peoples harts from the preſent gouernement of the Church) they could haue procured ſuch ſtrength and number, to haue followed them, as that no reaſonable reſtraint, or force of the Magiſtrate had bin able to haue encountred and ſuppreſſed them? I doo but aske the queſtion. In the Starre Chamber.

In the reſt of the *Articles*, there are but two generall points: the one contained in the third *Article*, concerning the vniformitie, which they promiſe to vſe in their Miniſtery: and the other is, as touching their agreement, to follow the orders ſet downe for their meetinges: *Claſſicall*, contained in the fourth: *Prouinciall* in the fift: *Nationall* in the ſixt article.

So as where before in the ſecond *Article*, they had men-

tioned *other meanes*, whereby they had promiſed to aduance their *Diſcipline*, beſides *praiers to God*, and *ſupplications to her Maieſtie:* they doo nowe in part explane themſelues, in the other *Article* following, and doo ſet downe, what *meanes* they that were Miniſters would vſe and put in practiſe, for the aduauncement of it, vz. the two points mentioned, that is, their *vniformity in preachings*, and their *meetinges*: according to Maiſter *Littletons* depoſition: in theſe words: *they meant by thoſe meanes, in the ſecond Article, their conferences, as he thinketh.* But to carry this matter paſt thinking: let Maſter *Fen* be heard: who ſaith: *that he agreed to put ſome things of the booke in execution, according to the ſubſcription:* let Maſter *Lord* be heard: who ſayth, *that he agreed to put ſome things of the ſaid booke in practiſe, as in the Articles is contained.* But let their *Coryphæus* Maiſter *Cartwright* himſelfe be heard: who ſayth, *that he agreed to put two points of the Articles in execution: vz. touching the order of preaching, and touching the aſſemblies.*

In the Starre Chamber.

Chap. XII.

It is confeſſed that they agreed to put one point of their booke in practiſe without her Maieſties aſſent: what it is: & of ſtrange names giuen to children.

NOw becauſe it appeareth, in the thirde, fourth, fiſt and ſixt of the ſayd *Articles*, that concerning both theſe points, they referre themſelues to certain *Chapters* of their booke of *Diſcipline*: I haue thought it very conuenient, to ſet downe, out of the ſaid *Chapters*, ſome of thoſe particulars, which by their ſaid ſubſcription they bound themſelues to practiſe, without any further ſtaying for the ciuil Magiſtrate: and withall to adioyne ſome part of their conſtancie, (if ſo I may abuſe

abuſe a good worde,) in the perfourming of their promiſes, touching the ſaid particulars. Maiſter *Littleton* beeing ſworne, dealeth (as it ſeemeth) very directly to this purpoſe: for (as he ſaith) concerning the contents of the foure laſt *Articles, hee for his part, whileſt hee was of that company, perfourmed his promiſe, and (he thinketh) that the reſt that ſubſcribed did the like.* But to the particulars: and firſt of the firſt point. Exami. before the Commi.

The Miniſter, that is to preach, ſhall appoint the Pſalme that is to be ſong, &c. After the Pſalme, let there be made a ſhort admonition to the congregation: howe they ſhall prepare themſelues rightly, to pray. Let a Prayer followe, containing the confeſſion of ſinnes, &c. and concluded with the Lords Prayer. After the Sermon, let Prayers be made for grace, that the auditors may profite by the doctrine deliuered: alſo for the whole Church, and all particular callinges: and let them end likewiſe with the Lords Prayer. Then a Pſalme, &c. and laſtly let the concluſion bee made, with ſome ſhort forme of bleſſing the congregation, taken out of the Scriptures. De officio. Miniſt. &c

For the practiſe of this order: I referre the proofe of it to all thoſe, who haue obſerued the manner of any of the brethrens behauiour, in their ſeuerall Churches. The moſt of them, that are but Doctors, (as they terme themſelues) and readers of Lectures in other mens charges, do ſeldom or neuer come to the ſeruice, which is read in the Church according to her Maieſties Lawes: but vnder pretence of ſtudying for their ſermons, doo abſent themſelues, vntill ſeruice bee done, or at the leaſt almoſt finiſhed, and then they come in, (grauely I warrant you,) and doo goe to this their owne forme of ſeruice.

The reſt of the fraternity, that haue cures of their own, ſome of them will haue a *Parliament Miniſter*, (as they terme him) vnder them, to ſay ſeruice: and then he himſelfe

ſelfe dealeth, as it hath beene noted of the Doctor: but others, that are not able to haue ſuch a one, they for their *ſafer ſtanding* (as their tearme is) doo vſe ſome piece of our ſeruice-booke, and peraduenture reade a leſſon, (which things they affirme, as it hath beene touched, may be performed as wel by thoſe, that are not miniſters, as by them.) And then they in like ſort, doo begin their owne miniſteriall function, and proceede according to the foreſaide faſhion, ſubſcribed vnto, and promiſed.

But to proceede vnto their practiſe of other pointes of that booke.

De concionibus habendis, &c.

The Preachers muſt leaue off, by little and little, as they may conueniently, to preach at burials, leaſt thereby they nouriſh the ſuperſtition of ſome men, or giue ouer themſelues to the preſeruation of vanity.

De Baptiſmo.

Let not women onely offer infants to Baptiſme, but the father, if it may be conueniently, or els ſome others in his name.

Let perſwaſions be vſed, that ſuch names, as doo ſauour either of Paganiſme or Popery, bee not giuen to children at their Baptiſme, but principally thoſe, whereof there are examples in the Scriptures.

Whether theſe pointes, (eſpecially for two of them) haue beene practiſed by the brethren or not, the *newe Churchyard* in *London*, and many brables in the country, about vrging of the natural fathers to become Godfathers to their owne children, &c, can more then ſufficiently witneſſe. And for the third, it is alſo ſundry waies apparant. For whence elſe doo theſe new names and fancies proceede? *The Lord is nere. More-tryall. Reformation. Diſcipline. Ioy-againe. Sufficient. From-aboue. Free-gifts. More-fruite. Duſt.* and many other ſuch like. But *Richard Hawgar* of *Northampton*, did firſt vnder his hande, and after vpon his oath, deliuer an eſpeciall hiſtory (to this purpoſe)

Fenner. Barbon. Aire. Wigginton. &c. Before the Commiſſioners.

of

of giuing names.

Snape *would not Baptiſe one* Chriſtopher Hodgkinſons *childe, becauſe hee would haue the childe called* Richard. *The order was this.* Hodgkinſon *obtained promiſe of* Snape: *that he would chriſten his childe. But (ſaith* Snape) *you muſt then giue it a Chriſtian name, allowed in the Scriptures. The partie told him, that his wiues father, whoſe name was* Richard, *deſired the name. Well (ſaith* Snape) *you muſt doe as I bidde you: that, when you come, the congregation be not troubled. But notwithſtanding, the ſaid* Hodgkinſon *not thinking it would haue beene made a matter of ſuch importance, the child was brought.* Snape *proceeded in the action, till hee came to the naming of the child. And when he heard, that they called the child* Richard, *& that they would giue him no other name; hee ſtaied there, and would not in any wiſe Baptize the child. And ſo the child was carried away thence, & was Baptized the weeke following, at* Allhallowes *being named* Richard.

Of likelyhoode, the brethren haue founde this thing to be a matter of great importance: that they wil rather leaue an infant vnbaptized, then giue him ſuch a name.

Chap. XIII.

A ſecond point of their Booke confeſſed to be agreed vpon, for the practiſe of it, without her Maieſties aſſent.

NOw I wil come to Maſter *Cartwrights* ſecond point, that is, of the *meetings*: and ſet downe the Chapters, wherevnto in the *Articles* ſubſcribed, they referred themſelues: that thereby heraſter no man, that wil read them, may doubt of their purpoſe, of not ſtaying for the Magiſtrate: which are as follow, ſo neere as

I could by tranſlation of them out of Latin, expreſſe their meaning.

Of the aſſemblies of the Church.

Mutuall conference is to bee practiſed in the Church by common aſſemblies: but in theſe, matters Eccleſiaſticall are to bee handled, and ſuch chiefly as concerne thoſe Churches, whereof the aſſemblie doth conſiſt.

They ſhall not determine, (except they be requeſted,) of anie thing touching other Churches: but ſhall only decree, that ſuch matter is to be referred to the next greater aſſemblie: Let the matters and order of thinges to be handled in them be thus.

Next after the view or calling of thoſe that be preſent, (wherin withall, the names of ſuch as bee abſent muſt be noted, that in the next Aſſembly, they may eyther yeeld ſufficient reaſon of their abſence, or els bee cenſured, by the iudgement of the aſſemblie,) firſt let the Acts of the next aſſemblie afore, (that was of the ſame ſort) bee read: to the intent, that if any thing of them were left then vndone, it may be diſpatched. Then, let thoſe matters be done, that are peculiar to the Aſſembly in hand. And firſt, let euerie of them deliuer the inſtructions from their Churches, in the ſame order that they ſit, together with the Fiduciary *or Letters of credence of the Churches: next, let there be* * cenſures *had of the Churches of that aſſembly: whereby may bee vnderſtood how they are framed and vſed: whether the doctrine and the Diſcipline haue their courſe in them, and whether the officers of them doe that which appertaineth, and ſuch like.*

vz inquiſition (as I take it) is meant.

Beſides let them decree thoſe things, that ſhall concerne eyther the common behoofe of all the Churches of that aſſemblie, or of any one of them: and this courſe will be ſufficient enough, for the view and ouerſight of the Churches.

Laſtly, (if it ſo ſeeme good) let there bee inquirie & Cenſures had, euen of thoſe, which be delegated to meete in that Aſſemblie.

Such as are to meete in the Aſſemblies, let them bee choſen, by the Suffrages of thoſe Churches or Aſſemblies, that haue intereſt

or

or to doe in it: and out of these, let such only be chosen, as hath exercised some publike office in that Church, eyther of a Minister, or of an Elder, and which hath subscribed both to the doctrine and Discipline, and which haue vndertaken to behaue themselues in all things according to the word of God.

It shall be lawful for other Elders & Ministers, yea & for Deacons and Students in Diuinitie, by the appointment of the assemblie, (especially if they be such, as doe exercise themselues, in interpreting the Scriptures in the Assemblie,) to be both present, & to bee asked their iudgements: these of the latter sort are therefore to be admitted, that their iudgements to handle the affaires of the Church, may hereby both be tried and sharpned. Yet let none be counted to haue a voice, but those onely, that were chosen by the Church, & which bring their commissions consigned vnto them.

If any matter be to bee consulted of, that is of speciall importance, let the President of the last superior Assembly, or the Minister of that Church, in which the next Assembly is to be made, send it ouer in due time vnto the Ministers of all the churches of that assemblie: to the intent they may afore treate thereof, with those of their charge, and so may know and report their iudgements. In making choise of a place for the Assemblies, respect is to be had of neerenes, and other oportunities: in case any party may iustly finde himselfe grieued aboue the rest.

It is expedient, that in euerie Ecclesiasticall Assembly, there be a President, which may gouerne the assembly, and that he bee from time to time chaunged, if it may be conueniently: & he must be thus chosen, viz.

He that was President of the last Assemblie of that kinde afore, or the Minister of that congregation, where the Assemblie is made, (conceiuing first a praier directed to that purpose) shall preferre vnto the Assemblie, the motion for choise of a President.

The Preſident *beeing thus choſen, conceiuing firſt a Prayer fitting vnto the whole action and Aſſembly,) ſhall call ouer the names of thoſe, which be preſent and which bee abſent, and note them: that the abſents may be called-vpon at the next aſſembly, to yeeld a reaſon of their abſence.*

Which if it be not ſufficient, let them be cenſured, by the authoritie of the Aſſemblie. Then let him read the Actes of the laſt Aſſembly, that if any thing thereof remaine, it may then bee diſpatched. Then ſhall he aske of euerie one in order as they ſit, their letters fiduciarie *or of credence, and their inſtructions ſigned. Which being propounded in the ſame order, and ſufficiently debated by all their opinions, hee ſhall aske their iudgements, and gather the ſuffrages, and pronounce what the greater part adiudgeth. Which he ſhall procure to be put into Actes, that the Delegates of the ſeuerall Churches, may procure copies and tranſcripts to bee made, which they may impart vnto thoſe Churches, to whome it appertaineth.*

The Preſident *alſo, by the iudgement and authority of the Aſſembly, is to giue anſwere, either by word of mouth, or by letters, to ſuch as require it. If any cenſures be to be inflicted, hee is to performe them. He ſhall alſo take care, that all things be godly and quietly carried, by exhorting them vnto quietnes, and moderation of minde, one bearing with another, as neede ſhall bee, and by preferring vp, ſuch as be wilfull and contentious, vnto the Aſſembly: laſtly, he ſhall propound vnto them, touching the time of their next meeting: and then with exhortation vnto them, chearefully to goe forward in their duety, and with thankſgiuing, he ſhall curteouſly diſmiſſe them.*

Before the diſmiſſion of the Aſſembly, let no man depart, but with leaue.

The aſſemblies according to their ſeuerall kindes, if they bee greater, are of more; if they be leſſe, they are of leſſe authoritie. Therefore it is lawfull to appeale from a leſſe aſſemblie to a greater,

ter, if any man thinke he haue iniurie, except the fact be moſt euident and plaine vnto euery man: but yet none otherwiſe, but that the iudgement of the aſſemblie ſhall hold, vntill it ſhall be otherwiſe adiudged, in an aſſemblie of greater authoritie.

Aſſemblies are eyther { Claſſes, *or* Synods.

Claſſes *are conferences of the feweſt Miniſters of Churches, ſtanding neare together, as for example of twelue.*

The choſen men of all the ſeuerall Churches of that aſſembly, are to meete in conference; that is to ſay, for euery Church a miniſter and an Elder: and they ſhall meete euerie fortnight. They ſhall chiefly endeuour the ouerſight and cenſure of that Claſſis: *ſearching particularly, whether in them euery thing be done, according to the holy doctrine and diſcipline of the Goſpell: vz. Whether any queſtion bee ariſen, touching any point of doctrine.*

Whether the Eccleſiaſticall diſcipline haue his courſe.

Whether any Miniſter be wanting in any of the Churches, that they may ſpeedily prouide a fit perſon.

Whether the reſt of the Elders and Officers of the Church, bee appointed in euery Church.

Whether care be had, ouer ſchollers, and the poore.

In what pointes the Claſſes *doo want aduiſe, for the further aduancing of the Goſpell among them.*

Before they make an ende, let ſome of the Miniſters preſent, make a ſermon, either in courſe, or being choſen thereto by voyces. Of whome the reſt of the Miniſters (ſecluding the Elders) ſhall iudge among themſelues: and if in any point, it ſhall be requiſite, they ſhall moniſh him brotherly: weighing euery thing, according to the courſe, afore laid-downe in the Chapter, touching thoſe

things, which are to be performed by him that preacheth to the congregation.

Synodes.

A Synode *is an assembly of chosen men, from noe Churches, then those that be in one* Classis, *or conference.*

In these, the Articles of the holy Discipline and Synodicall, must alwaies be read: also in them, (after all other thinges be finished,) censures or inquisition made, vpon all that be present: and the supper of the Lorde shall bee celebrated by them, in and with that congregation, where the Assembly is made, if conueniently it may be.

Of Synodes there be two sortes: the first is particular, and this conteineth vnder it both { Prouinciall and Nationall } Synodes.

A Prouinciall Synode, *is an assembly of those, which bee delegated from all the* Classes *or conferences of that Prouince.*

Let euery Prouince conteine in it 24. Classes.

This may be a fitte order, for the assembling together of a Synode Prouinciall. *vz. Let this care be laid vpon some certaine Church, by consent of the Synode: let that Church, with aduise of the* Classis *whereof it is, prefixe the place and time for the Assembly: let other Churches, sende vnto such Church, those matters which seeme vnto them of some difficultie to determine: and likewise those matters, that doo appertaine to the whole* Prouince, *and that diligently in conuenient season: to th'intent, that that Church may in due time giue aduertisement vnto all the* Classes *of the Prouince, both of the time and place, and of the matters to be handled: so that such as are sent, may come better prepared, & and that they may iudge thereof, according to the resolution of their*

their owne seuerall Classes or conferences.

Let euery Classis sende vnto the Prouinciall Synode two Ministers, and as many Elders.

It shall bee called euery halfe yeare, or more often, vntill the Discipline be confirmed.

But before a Nationall Synode be celebrated, let it be called three months afore, that they may prepare, and furnish vp those things, that belong vnto it.

Let the Acts of all the Prouinciall Synodes be sent vnto the Nationall, by that Church, in which the Prouinciall assembly was had: and let euery Minister be furnished, with the copies of the Acts, and with the reasons vsed.

The Nationall, is a Synode consisting of the Delegats from all the Synods Prouincail, that are within the dominion of one common-wealth. Let the manner of calling it, be the same that is appointed for calling the Prouinciall, except the Synode it selfe shall take other order herein: vz: by some certaine Church: yet so, as the said Church doe appoint for place and time (to holde it in) such as the Prouinciall Synode of that Church, which shall next ensue, shall determine, and thinke good.

For the Nationall Synode, three Ministers and three Elders must be chosen, out of euery Synode Prouinciall.

In it, the common affaires of all the Churches of the whole nation and kingdome, are to be handled: as of Doctrine, Discipline, and ceremonies: causes not decided in inferiour Assemblies, Appellations, and such like.

By the decree of the Nationall Synode, one is to be chosen, which shall reduce the commentaries or Actes of all the seuerall Churches, into one body.

Hitherto concerning particular assemblies. Now followes the vniuersall or œcumenicall Synode of the whole world.

And

And this is the Synode, that conſiſteth and is gathered together, of the choſen men out of euery particular Nationall Synode.

The Acts of all Synodes, are to be reduced into one body.

And thus farre theſe Chapters of the *meetings*: the particular points whereof, maiſter *Cartwright*, and his companions, haue bound themſelues, by their ſubſcriptions, to put in practiſe, without any further expectation for her Maieſties aſſent. And according to theſe pointes, (as their numbers and oportunities haue ſerued their turnes) they haue accompliſhed their bonds and promiſes; as by that which hath beene ſaide, and by depoſitions vppon othes, concerning their meetinges and dealinges in them, is moſt apparant, to any that is not blinded with wilfull obſtinacie.

Chap. XIIII.

Moe points of their booke put in practiſe: faſts: calling of Miniſters: presbyteries: cenſures, &c.

FVrthermore alſo, they haue not contented themſelues with the execution of theſe thinges onely, but they haue beſides proceeded, in like manner, with the ful practiſing almoſt of all the reſt of the booke.

It is moſt notorious, that according to the doctrine thereof, they haue taken vppon them, to appoint publicke faſts: and then eſpecially they haue done it, when their fellowes haue beene moſt buſie, to trouble the preſent eſtate of the Church. Beſides that, theſe faſts with their ſeueral ſermons and other prophecyings,

ings, haue had another principal vse: viz. (as *Lord* did write to *Fen* of maister *Cartwrights* pleasure) *that the day following, the brethren might talke of other matters.*

Likewise (saith maister *Iohnson*) touching the election and making of ministers, *I thinke they obserue, as much as they can, the order prescribed in the said booke of Discipline. As about* Proudloe, *of* Weedenbeck *his admission, (as I haue heard) and* Snapes *and* Larkes. *The manner whereof is, that they renounce the calling, they haue had of the Bishops, and doe take it againe, from the approbation of the* Classis. And againe: *they will be content to accept orders from the Bishop, as a ciuill matter, but doe not thereby account themselues Ministers, vntill the godly brethren of some* Classes *haue allowed them.* But more fully *Richard Hawgar. The first degree they haue entered into, is this: that teaching all Ministers, which are called according to the order of the Church of England, to bee vnlawfull: they doe vrge, such as they dare trust, and who are Ministers alreadie) to seeke at their* Classis *a new approbation, which they terme the* Lords ordinance.

Iohnson before the Cõmissioners.

Rich. Hawgar his depositiõ.

In this action, the Minister before allowed of, must renounce his former calling, and take that calling, (wherby he must stand) of them.

The manner whereof, is this: when any doe yeeld hereunto, they appoint a day of their Classis, *&c: As the example following wil shew. One master* Hocknel, *being to haue a benefice, was willed (by his Patrone) to bring some testimoniall, of the Ministers of the shyre for his good conuersation. Whereupon hee came to Maister Snape. Who dealt with him (as is afore mentioned,) and* Hocknell *hauing beene a Minister before, (some sixe or seauen yeares) yeelding:* Snape, *with his companions gaue him a text, and appointed him a day.*

At which time the Classis *met in Saint* Peters*: and hee preached. After, they assembled themselues, willing* Hocknell *to stand aloofe. Then Maister* Penry *beganne to make a speech, exhorting them to be carefull, to call vpon God: to deale without affectiō in this their action, &c. After which, they fel to the matter. Some liked, that the man shuld be admitted, & some otherwise. Those that were against him made these two reasons. First, that hee had not iumped meete, in deliuering the Metaphore, which was in his text: secondly because he was neyther Grecian nor Hebrician. So as they ouerruling the rest,* Hocknell *was called for, and in some sort commended: but yet the speaker of the* Classis *told him, he must take more paines at his book, before they could allow of him, as a fit Minister. Hereupon Master* Hocknell *and they fell out: and he (contemning their censure) did proceede, and tooke possession of his benefice.*

When they call a man, that is not alreadie a Minister: then hauing vsed the order before mentioned, they command him to goe to the Bishops, as to a ciuile Magistrate, for his writinges, (which they tearme by a prettie name that this ex. hath forgotten: *and this they say, is onely for his safe standing in his former calling, receiued of them: not that thereby hee receaueth any power to be a Minister. On this sort was Master* Lark *(dwelling a little from* Wellingborow*) called.*

After this calling by them, the parties so called, may preache here and there, as he thinketh good, vntill hee bee called to a charge: & then he must go to the Bishop, for his better standing, and so the people calling him, he is a full Minister.

Maister Snape *being a Minister already, renounced that his first calling: was called by the* Classis*: by that calling hee preached, but would not administer the Lords Supper. After the parrish of Saint* Peters *knowing, that he must not account himselfe*

A

a full Miniſter, vntill ſome particular congregation, had choſen him, they choſe him for their Miniſter, and ſo he ſtandeth at this preſent. Thus farre *Hawger.*

It is likewiſe depoſed by two, that Maiſter *Snape* for the anſwering of a queſtion propounded vnto him, ſaid, that *rather then he would haue ſtood, by vertue of any Letters of orders, he would haue bin hanged vpon the gallowes.* Rich. Holmes. Rich. Hawger before the Cõmiſsioners.

But let Maiſter *Snape* ſpeake himſelfe. *Touching the ſubſtance of my calling to the miniſterie: I affirme, that I had it of the church of God, being approued by the learned & godly neighbour Miniſters, and choſen by the people of my charge, to that function. Touching that allowance, that I had of the Biſhop, I take it to be a thing meerely ciuile, belonging to a ciuile Magiſtrate: which authoritie he hath by Act of Parliament, & which therefore I might lawfully receaue at his hands, for the peaceable execution of my Miniſtery.* Snape in a writing of his owne hand.

Againe, concerning the *Presbyteries*, (which the booke affirmeth ſhuld be in euery pariſh:) they (want in effect) nothing of all their whole platforme: if they could but once attaine vnto the publike erecting vp of thoſe *thrones.* And how far it is likely they haue already preuailed therin, without ſtaying any longer for her Maieſtie; let theſe thinges following, whereof ſome haue beene touched alreadie, make it knowne vnto you. Mention hath beene made of a *Presbytery* ſet vp at *Wandeſworth.* It was a decree of the London brethren, *that the Miniſters ſhould by little & little, as much as poſſibly they might, draw the Diſcipline into practiſe, though they concealed the names, eyther of Presbytery, Elder or Deacõ, making little account of the names for the time, ſo their offices might ſecretly be eſtabliſhed.* There was an order ſette downe, in an aſſembly (1583. as I take it) *for the conuerting of Churchwardens and Collectors into El-* Ma. Edmonds

ders and Deacons: as before in the Actes themſelues it appeareth. According to this order the brethren afterward ſent their directions abroad, to their fellowes, for their execution of it. *I receiued* (ſaith Maſter *Barbon*) *from our faithfull brother Maiſter* Gelibrande, *a direction of the brethren, concerning the Conuerting of Churchwardens into Elders, and Collectors into Deacons.* Richard Holmes affirmeth that *by ſuch ſpeeches as he hath heard, hee doth verily thinke, that the Miniſters in their* Claſſes *haue reſolued, to erect vp their ſeuerall Presbyteryes, in their owne pariſhes.* With him agreeth Maſter *Iohnſon: according to the rules of that booke, I thinke that ſercely in moſt places, where the brethren of the* Claſſes *are, there are Elders choſen, and that they put the Diſcipline in practiſe, ſo farre as they may, amongſt themſelues, without any apparant ſhew thereof, to the ouerthrow of their* ſafe-ſtanding. Further alſo he depoſeth, that *he himſelfe hath beene blamed diuers times, priuatelie, in that he would make no ſuch choiſe of Elders, (where he preached,) to practiſe the Diſcipline.* And what els ſhould *Gellibrand* meane, by theſe words in a Letter to *Field? I haue written to Maiſter Cartwright ſeuerally, and ioyntly to him and the Elders, ſignifying my readines, and what aduerſaries there are.*

Barbon to Field. Holmes. Iohnſon,

Laſtly there was a nomination of Elders, at *Kilsby* in *Northampton-ſhiere*, made by Maiſter *Lee* the Paſtor, in the yeare 1588. Their names as it was depoſed before Sir *George Farmer* and Sir *Iohn Spencer*, were, *William Greene, Roger Cowley, Thomas Hall, Richard Wolfe, Iohn Browne*, and *William Mariat: which ſixe (ſaith the deponent,) Maiſter* Lee *thought ſufficient to determine and end all matters of controuerſie in the ſaid towne.* Henry Pinſon *alſo affirmeth, that he being enformed of this election of Elders, by the ſaid* Browne *and others would not yeelde his conſent thereunto, but ſaid hee would ſtand to the lawes of this realme, appointed by her Maieſtie.*

Ioh. Browne.

One

One especiall reason, (as it was enformed) why *Pinson* refused in this sort to ioyne with his neighbours, was: for that there should haue beene some punishment, inflicted by the said Elders vppon his sonne, for flinging a stone at *Elder-Mariats* window, which he would none of, but was faine to flie to her Maesties lawes.

So here then it appeareth (in some sort,) whether the brethrē meant, to stay any more for the ciuile Magistrate, in erecting of their *Presbyteries*: then they confesse they did, concerning their *vniformitie* in Sermons and tripartite *meetings*.

Besides, it doth also appertaine to the further proofe of the said *Presbyteries*, that (as it seemeth) some of those censures haue beene vsed: for example, *excommunication:* Which (by the rules of the Discipline booke) are of right to be exercised by them. One *Bluet* a Minister (as I suppose) being excōmunicated (as it seemeth) did write a Letter to *Field* and *Egerton*: wherein hee is most earnest, that vpon his repentaunce hee might bee restored againe to the Church. *Woe is me* (saith he) *that I am cast out of your presence this day: but shame and sorrow is vnto the cause. And if this woe and shame did but touch the bodie, it were tollerable: for then at the day of death I should end my miserie, and no more heare the words of reproach. For now euery one that seeth mee, reprooueth me: and I am become a rebuke vnto all men. But this is not all. Woe is me, that there is a partition-wall, betweene heauen and my conscience, &c. If my offence may not bee passed by, without further confession: euen before God and his Church in* London, *will I lie downe and licke the dust at your feet, and confesse more against my selfe then any of you know.* Seuere *Catoes*, I warrant you. But is this the matter they contend for, that men may fall downe, and kisse their feete?

There is also another example to this effect, worthie of

your remembrance: one *La. Thomſon* writeth in this ſort of it. *I thinke of him as an vnſound member, vnfit to bee continued in the bodie, vnles he would be ſubiect to the gouernment of a bodie, eſpecially the bodie of our ſauing God.* The partie meant by *Thomſon*, was (as I take it) maiſter *Wilcox*, the author of that *admonition*, which cauſed the firſt breaking-out, of all thoſe troubles, that ſince haue enſued. This appeareth by foure letters, written about the yeare 1583. three of them from *Field* to *Wilcox*, and one from *Wilcox* to *Field*. What the cauſe was, though it bee expreſſed in one of the ſaid Letters, I omit to rehearſe it, no waies minding to touch any mans priuate behauiour or infirmities. But this I muſt tel you, that the brethren, (that is in *Thomſons* ſenſe, *the body of our ſauing God,*) were ſo diſpleaſed and angrie with him, that they ſuſpended him from his Miniſterie, and did vſe their cenſure of *excommunication* againſt him.

If you aske mee how *Wilcox* tooke this courſe at their handes, I anſwere, euen as *Pinſon* before named did, when his ſonne ſhould haue beene puniſhed: hee diſliked it ſo much, as that hee began to call their authoritie (for ſuch kind of their proceedings,) in queſtion, he refuſed to ſubmit himſelfe to their cenſures, and told *Field* plainely, *that he had bin dealt diſorderly withall, both for matter and manner:* adding *that hee had perhaps concealed as great infirmities of* Fields, *and of ſome others, as his were.*

With theſe and many ſuch like words *Field* was greatly prouoked, and for his owne part defied him. *Whereas* (ſaith hee) *for the hiding of your owne ſhame, you beginne to ſcore vp my faults, which you ſay are ſixe in number, as great as yours, if you ſhould vtter them: I ſay it is no help to you, but teſtifieth that old pride, hipocriſie and malice, which long time hath lurked in that cankered heart of yours, &c. But I doe deſie you, &c.*

&c. And for his refusing of their proceedinges: *you ought not* (saith *Field*) *so lightly to esteeme, that holy censure of the brethren, but in true repentance to haue hidden your face, &c.* Againe: *if God hath made you an instrument, to seeke for the aduancement of Christs Scepter: kisse it your selfe and bee subiect vnto it &c.* Againe, *if you loue Christ and his Church, before your owne glorie, and your owne sinnes haue shut vp your mouth: then be silent for euer.* And notwithstanding that *Wilcox* tooke exception to their authoritie, yet in the Letter wherein *Field* answereth that point, and many others, he beginneth thus. *The Lord Iesus open your eyes, and giue you such a true sence, and feeling of your sins, that howsoeuer you for) a time) be throwne to Sathan; in the end your soule may be saued, and you may feele assurance of eternall life, &c.*

What the issue of this matter was amongst them, I find it not. It seemeth that in the end, *Wilcoxe* for lacke of his former maintenance, (which was withheld from him by the brethrens procurement, & vpon perswasion that after a time he should be restored to his ministerie againe, and in the meane space be relieued) he was faine to yeeld and to submit himselfe vnto their censure, (by them tearmed *the Scepter of Christ.*) Marrie still he thought himselfe to be hardly vsed, and after some time of expectation, desired (as it seemeth) to know, how long hee should vndergoe their heauie indignation. Whereunto *Field* answered thus. *The brethren thought meet to admonish you, vtterly to surcease. For how long or how short, mee thinkes you should not enquire, considering the circumstances: who know very well your selfe, that if an other were in your case, that no time can bee limited. Neuertheless, if you doubt the iudgement to bee too hard, that already is giuen, you may aske the priuate opinions of others your best friends, as of Master* Cartwright, *and M.* Thomson, *who are of mind that you are for euer disabled to that function, &c.*

CHAP. XV.

CHAP. XV.

They haue ioyned themselues into an association or brotherhood, and doe appropriate to their meetings the name of the Church.

a Barbon to Field. Pig to Field. Snape to Stone.
b Barbon to Field.
c D. Chapman to Field.
d Pig to Field 1586.
e Gellibrand from Oxford to Field.
f Wake to Field.
g Knewstub to Field.
h Wade to Field.
i Barbon to Field.
k L. Thomson to Field.
l Lord to Field.
m Wigginton to Field.
n D. Chapmā to Field.
o Gellibrand to Field.

Here is often mention made, in the premises of the brethren, but yet in none other sense, thē they approriate to themselues, in sundrie of their writinges and Letters, as [a] *Salute the brethren. Salute the* [b] *reuerend brethren, Master Trauers, Chark Barber, Gardner, Egerton. Salute* [c] *our most reuerend brother Maister Cartwright. Salute* [d] *our reuerend brother Maister Cartwright, and the rest of the brethren. The* [e] *brethren salute you. Commend* [f] *me to all our brethren. Commend mee* [g] *to all the brethren with you: the brethren with vs here are in health. Commend* [h] *me to Maister Charke and Maister Trauers, with all the rest of the brethren. Remember* [i] *me to the brethren. Let him* [k] *be accounted among the brethren, as hee deserueth. I writ to my Mother, to speake to you and our good brethren, to prouide me of some honest brother, to Catechise my family. To* [l] *Maister Field, with the rest of the Godly Ministers, his brethren, in* London. *To his beloued* [m] *brother, Maister Field, and to all other his faithfull brethren, namely of the Ministery, at or about* London. *Our* [n] *brethren haue determined. I trust* [o] *you are so linked together, by the bond of brotherly loue, and the desire of the pure Discipline of the church, that nothing may sunder you. The brethren assembled: the Godly brethren: our pore brethren here, (at Oxford) do long to heare from you: and,* in the Articles whervnto they subscribed: *we the brethren, &c.*

Vppon the occasion of these termes, and many other such

such like: it is found out by examination, that this *Classicall* and reforming consort, with their followers, haue diuided themselues from all the rest of the ministerie, and *Christians* in *England*: and linked themselues into a newe brotherhood, with this lincke, vz. (as *Doctor Cricke* tearmeth it) *the desire of the pure Discipline*: thereby shewing themselues to be most notorious *Schismatickes*. Cricke to Field.

When salutations are written, (saith *maister Iohnson*) *by the brethren that seeke reformation, as vnto the godly brethren: the meaning is,* (*as I euer tooke it*) *to such as haue submitted themselues vnto the holy Discipline.* Againe, *when the name brother, is giuen to ministers, it signifieth them to be of some* Classis, *for their consulting and setting vp of Christes kingdome: and when to the laitie, those that generally do ioyne with the ministers for the discipline, and doe euery of them submit themselues to a minister of some of the* Classis, *&c. And these, both ministers and people, are the godly brotherhood, denying the name properly of a godly brother or sister to any other.* The same also (in effect) hath he deposed in the *Starre-chamber*: where he further addeth, *that thus he thought himselfe, when hee was of that brotherhood, and that it was so commonly maintayned, both by him, and by the rest of the* Northampton Classis. Iohnson.

And maister *Edmondes*, in like maner, hath deposed as much to the same purpose, both in the *Starre-chamber*, & before her Maiesties *Commissioners for causes ecclesiasticall*. *This* (saith he) *I do know, that when salutations were sent, or letters written to* London *from some Ministers abroad, as from* Fen *or* Cartwright, *&c. to maister* Field *& the rest, &c. therby was alwaies meant, properly, the ministers or the brotherhood of the Ministery in* London: *and when they vse the name or phrase of godly brethren, or sisters, or godly brotherhood or sisterhood, they meane generally both all the said Ministers, and likewise as many, as do depend vpon them for the cause of reformation. So* Edmondes.

as the rest of the Ministers and people, who and whereſoeuer, that doe not ioyne with them, (as is before ſaid) are altogether excluded out of their brotherhood: inſomuch, as they will auoide the company of all other, as much as they can poſsibly, refuſing eyther to buy or ſell, or to eat or drinke with them.

Againe, it may not in any wiſe be omitted, that in their ſeuerall ſaid letters & other writings, they vſe oftentimes the name of the *Church*, and of the *Churches*: in as lewd a ſence, as they do the name of brethren. Thus they write. *I know*[a] *the ſtate of this Church: Make knowen to vs the ſtate of the Church with you. Our Churches*[b] *are in danger of ſuch, as hauing beene of vs, do renounce all fellowſhip with vs.*

a Snape to Field.
b Knewſtub to Field.
c Knewſtub to Field.

The[c] *hand of God is like to be heauy vpon our Churches here, if the malice of Sathan and his inſtruments be not preuented. A woman with vs, &c. ſometimes thought to be a friend to Religion, &c: giueth it forth, that Maiſter* Walſh *had laid witchcraft vpon her. She would haue had him conuented, by ſome of the Iuſtices: but when he was once named ſhe was repelled. Now ſhe is come to* London *&c: She deuiſeth newe matter againſt him, and againſt vs all, as that wee ſhould haue had meetinges at her houſe &c. and that wee haue a priuate iuriſdiction among our ſelues, thinking that this will make her entrance vnto the* Archbiſhop, *or high* Commiſſioners *&c. I pray you firſt conferre with maiſter* Walſh: *and then deale, (as ſecretly as you may) to medicine theſe miſchiefes.*

Good Iuſtice.

It is long[d] *ſince I heard from you,* (ſaith one Blake) *of the ſtate of the Church of* London. Another, *By M.* Weſt[e] *& M.* Browne, *you ſhall vnderſtand the ſtate of the Churches, wherein we are.* A third: *If my offence*[f] *may not be paſſed by, without a further confeſſion, euen before God and his Church, in* London *will I lie downe, and licke the duſt at your feete, and confeſſe &c.* A fourth: *I receiued a letter*[g] *from you in the name of the reſt of the brethren: whereby I vnderſtand your ioyning together, in*

d Blake to Field.
e Gelibrand to Field.
f Rob. Bluet to Field and Egerton.
g Fenne to Field.

chooſing

chooſing of my ſelfe, vnto the ſeruice of the Church, vnder the Earle *of* Leiceſter, &c. *I am ready to runne, if the Church command me, according to the holy decrees and orders of the diſcipline.* By theſe their ſpeeches it appeareth, that as they haue cut off themſelues from the fellowſhip of the reſt of the *Chriſtians* in *England*, by ioyning themſelues into a ſeuerall brotherhood: ſo haue they already ſeduced her Maieſties ſubiects, by gathering them together into a new ſocietie, whereunto they doe appropriat the name of the Church: as though all other Churches in the realme, were but as *Iewiſh Synagogues* or heathenish aſſemblies. This is not, (you ſhall ſee) my bare collection: heare the witneſſes, what they hereof haue depoſed.

In theſe brethrens ſpeaches of the Church or Churches: it is to be vnderſtood, that by the Church *of* England, *they meane the Church according to humaine lawes and the Popes: which is ruled, (as they terme it) by an Antichriſtian gouernement. And by the* Godly Churches, *or the* Churches of God *in England, they meane ſuch places, congregations, or aſſemblies, as doe embrace the reformation, and haue ſuch a miniſter, as is of ſome* Claſſis. Iohnſon.

Sometime alſo by the Church, (as the Church of God in London) *is meant the* Claſſis *of the brethren, or their Synods.* And ſo maiſter *Edmondes*: *when they vſe theſe, or the like ſpeaches, in their writing or otherwiſe: vz. the Church or Churches of God heere, wiſh this or that, or the Church in* London *hath done this or that: therby they eſpecially meane the Miniſters thẽſelues.* Edmondes.

But for the further clearing of this matter: becauſe the chiefe *Rabbies* of this conſpiracie, do themſelues preach in our material Churches, it is to be obſerued, that the pariſh where they preach, being aſſembled, is not the Church properly in their ſence: but as many thereof onely, as are ioyned vnto them with that inuiolable bond mentioned:

viz: *the desire of the godly discipline:* and those furthermore, who leauing their owne *parish Churches,* doe come vnto them. As for example: The Church of God (forsooth) in the *Black Fryers,* doth consist, besides that parish, of a number of men and Marchauntes wiues, dispersed here and there throughout the whole Citie. Be content to hear the depositions, that are taken to like purpose. *Maister Snape affirmed* (as *Richard Holmes* and *Richard Hawgar haue deposed*): *that here one, & there one, picked out of the Prophane and common multitude, and put a-part to serue the Lord: maketh the Church of God, and not the generall multitude. Maister Iohnson* saith, *that the brethren of the laitie doe seldome come to their owne parish Churches, nor receiue the communion there, otherwise then they are compelled for feare of trouble. For they account those their pastors onely, whom they do so choose.* And maister *Edmonds,* vpon his experience in *London. The people of this brotherhood, do seldome come to their owne parish Churches, otherwise then for feare, to incurre some daunger of lawes: neyther do they accompt the minister of their parishes, to bee any of their pastors properly: except he be some one of the* brethren Ministers, *before specified, or very effectually inclining that way.*

Snape. Holmes. Hawgar.

Edmondes.

It is likewise to bee obserued, that if any of this faction, brotherhood, or sisterhood, do lie dangerously sicke: they do seldome or neuer send for their owne pastors to visite them: nor moue them to pray for them, publikely, in their owne parish as neglecting their praiers: but do send to the Readers abroad, whom they haue chosen for their pastors, both to come vnto them, & to pray with them, and for them, in their assemblies.

This also is to bee obserued, that the stricter sort of this crue, when they lie at the point of death, will haue no bell tolled for them: and many of them do take order, before their death: that afterwardes, they be not buried in any Church: that there bee no sermon: nor any manner of buriall vsed, which is prescribed.

CHAP.

CHAP. XVI.

A ridiculous pretence of lawes: with a recapitulation of the summe of this third booke.

AS they countenance these their conuenticles, & vnlawful assemblies before specified, with the name of *the Church*: so with the like boldenesse, (to the same purpose) some of them are not ashamed to affirme: that by the doctrine of the Church of *England*, and by the lawes and statutes of this Realm, the present gouernment of the Church of *Englād*, vnder her Maiestie, by *Archbishops* and *Bishops*, is to bee accounted wicked and vnlawfull, and withall (in effect) that by the saide doctrine, lawes, and statutes, all the former proceedings, decrees, &c. of the brethren, are to be maintayned and iustified. As by the particular proofes following, it will appeare. Martin Iun.

The offices [a] *of Lord Archbishops and Bishops, &c.* (saith Martin Iunior) *are condemned, by the doctrine of the Church of England. The doctrine that condemneth the places of* Lordo Bishops *is* [b] *approoued by the statutes of this Realme, and her Maiesties prerogatiue royall. To be* [c] *a* Lord Bishop *is directly against the Statute:* 13. *Eliz. According* [d] *to the doctrine of the Church of England, our Prelates haue no authoritie to make Ministers, or to proceede to any ecclesiasticall censure: their* [e] *citations, processes, excommunications, &c. are neither to bee obeyed nor regarded. Men ought* [f] *not to appeare in their Courtes: a man being excommunicated by them, ought not to seeke any absolution at their hands.* And in the behalfe of the brethren, he doth also further affirme: *that by the* [h] *said doctrine of the Church of England &c. all Ministers bee of equall*

a Martin Iun,
b Thes. 49
c Thes. 50
d Thes. 78.
e Thes. 82
f Thes. 83
g Thes. 84
h Thes. 72

authoritie: that the [i] godly ministers ought to ordaine those, that would enter into that function, without any leaue of the prelates, and not so much as once to suffer them to take any approbation of the prelates: that [k] euery minister is bound to preach the Gospell, notwithstanding the inhibition of the Bishops: that [l] a man being once made a minister, is not to be kept backe from preaching, by the inhibition of any creature: and [m] that by the saide doctrine, &c. all ministers are bound by subscription, &c. to disauow the Hierarchie of Bishops.

i Thes. 80.

k Thes. 85.

l Thes. 86.

m Thes. 106.

When you shall reade these strange assertions, so farre passing any ordinary bounds of common modestie: think with your selues, that it is no maruaile, to see their writinges so full of authorities. For I do assure you, that euen in the like sort, and with the same sinceritie & faithfulnes, doe they alledge for their platformes, both Scriptures, Councels, Fathers and Histories.

Moreouer, what with the pretence of Gods law, of mans law, and (I know not) of what law, they haue been suffered to go so farre against all lawes: that now they haue taken such heart, as that some of them are not affraid to affirme (and that in print because the people might take notice of it): that there is no authoritie, which may lawfully suppresse their foresaid proceedinges. *No Magistrate (saith one of the brotherhood) may lawfully mayme or deforme the body of Christ, which is the Church: no lawfull Church-gouernment is changeable, at the pleasure of the Magistrate: of necessitie all christian Magistrates are bound, to receiue this gouernment, &c.*

Martin Iun. Thes. 17. 18. 22.

And thus hitherto you haue seen the proceedings of our English reformers according to their ringleaders actions in Scotland: they haue had their draughts of discipline: they haue subscribed a particular book for England: they haue put their former platformes, & their said particular booke, (for the most part of it) in practise, as neare as they could: they

they haue had their meetinges and *Synodes*, generally throughout all the lande: they haue made decrees & concluſions, not only to further their own conſpiracy, but alſo to ouerthrow the preſent gouernment of the *Church*: they haue had in ſome places their *Elders*: they haue exempted themſelues from the eccleſiaſtical gouernment in this Realme, accounting the ſame, (in ſome reſpects,) to be *Antichriſtian*, and ſo not to be obeyed, (& in ſome other) to be a meere ciuile, and *a parliament church-gouernment*: and in that regard, onely after a ſort, to bee yeelded vnto, for their better & *ſafer ſtanding*, in their owne ſeditious and conſiſtorian waies. They haue, by their falſe gloſes, ſeduced many of her Maieſties ſubiectes: they haue combined themſelues together, into a ſtrange brotherhood. They challenge to their vnlawfull and ſeditious aſſemblies, the true and moſt proper name of *the Church*.

They ſay their doings are according to law.

They affirme (in effect) that no Magiſtrate may lawfully ouerthrow that, which they haue builded: inaſmuch, as now it is ſaide, that the *Biſhops, in ſeeking* by the authority which her Maieſtie hath giuen and confirmed vnto them, to maintaine (as they are bound) the preſent church-gouernment and ſtate, eſtabliſhed by her highnes lawes within this Realme, and to ſuppreſſe and reforme their ſchiſmaticall & ſeditious diſorders, and ſuch like, are the diſturbers of the peace of the church: that the Biſhops beginne *the* [b] *quarrel* in diſquieting of them, who *in towne and country, were very greatly at vnity, & tooke ſweete councell together, for the profiting of the Church. That* [c] *the Biſhops are the ſchiſmatickes, and not they: that the crime of ſchiſme, which the prelates woulde faſten vppon them, doth iuſtly cleaue to the Biſhops: and that* [d] *Biſhops may be diſcharged by the Church.*

a The humble motion pa. 84.

b The humble motion pa. 84.

c Epiſtle to the diſcouerie of R. B. &c.

And they haue entred alreadie into this conſideration,

d Regiſter pa. 69.

how Archbishops, Bishops, Chauncellors, Deanes, Cannons, Archdeacons, Commissaries, Registers, Apparitors &c. (All which, by their said pretended reformation, must be thrust from their liuings.) should be prouided for, that the common wealth be not thereby pestred with beggars.

Lord to Fen. 1589.

Whereby it appeareth, that (in their owne conceites) they haue already attained their soueraintie. They and their conuenticles (forsooth) are the true Church: and all England besides is in a schisme.

So as now it may be dayly expected, when these godly brethren, for a full conclusion of their attempts, will take vpon them, (as their maisters did in *Scotland*) to discharge the estate of *Bishops*, and to direct their commissioners, to her most excellent Maiestie, commanding both her and her highnesse most honourable *priuie Councell*, vnder the pain of excommunication, to appoint no *Bishops* hereafter, because they haue concluded that state to bee vnlawfull: and that furthermore her *Highnes*, vnder the same penaltie, shall not presume from thenceforth, either any longer to maintaine the present *Antichristian Church-gouernment*, or once to attempt the ouerthrowing of theirs. And thus much of this matter, vz. concerning our English reformers, and their imitation of the Ministers of *Scotland*, in that seeing they could not preuaile, with their suites & supplications to her Maiestie and the Parliament, for the setting vp of their discipline: they haue taken vpon them to doe it themselues.

Declaration B 2.

The end of the third Booke.

THE

THE FOVRTH BOOKE OF DISCIPLINARY GROVNDES and Practises.

CHAP. I.

Some of them seeme to growe desperate, and propound to themselues a strange example to follow, for the aduancing of their Disciplin.

AS the Ministers of *Scotland* with their adherentes, finding sondry impedimentes in theyr foresaide proceedings, and in the setting-vp of their discipline, did grow to be very angry, & ther-vpon often-times before they came to armes or violence, did cast out many greate speaches and threatnings (as it hath beene before declared): euen so also it fareth now rightly, with our *Disciplinarians* in *England*. They threaten and bragge aboue measure, what shall come to passe: and I pray God they be suffered to go no further.

One of the brethren, (in the name of the rest,) complaining, that they are oppugned, and (as he saith) persecuted, desireth, *that the same may be prouided for:* and addeth ther-

2. admonit. pa. 59. withall these words. *It is the case already of many a thousand in this land: yea it is the case of as many, as seeke the Lorde aright, &c. Greate troubles will come of it, if it be not prouided for.*

None seeke the Lord aright but this *brotherhood*. Great ioy of them. But what troubles meane they? That, an other seemeth to cleare: where he sayeth, that they can endure no such hard dealing, as is vsed against them any longer. *Alas* (saith hee) *wee are neuer able to stand against the pouerty, losses, imprisonment, discountenance, by our superiors, that our bretheren haue sustayned &c. Neuer able to swallow vp the slaunders, and bitter names of puritanes, precisians, traitors, seditious libellers &c.* Why? what will you doe? Suppl. pa. 61,

The best that can bee gathered of his wordes, is this. *Come,* (saith hee) *let vs make a Captaine, and returne againe into Egipt.* If they haue not their mindes, the danger may bee, which in deede will bring some troubles that they are not vnlike to become either *Atheists* or *Papistes.*

Shortlie after the straunge attempt before mentioned that was made against the king of *Scotland*, Anno 1585, by ten thousand of his owne people at *Sterling:* (whereby the consistorian Ministers preuailed, aswell against their Soueraigne, as against their Bishops, for the aduancing of their presbiteries): there came out a rayling *Dialogue*, here in *England* published abroade in print and scattered by the brotherhoode, throughout the whole Realme.

This *Dialogue* is intituled: *the state of the church of England laid open in a conference, betweene Diotrephes* (representing the person of a Bishop,) *Tertullus a Papist*, (brought in to pleade for the orders of our church,) *Demetrius, a Vsurer* (signifying such as liue by vnlawful trades:) *Pandocheus, an Inkeeper,* (a receyuer of al, and a soother of eue-

ry

ry man for his gaine:) and *Paule a preacher of the worde of God*: (ſuſtayning the place and perſons of the *Conſiſtoriall* brethren.)

Where, (by the way,) ſee againe the account they make of all that do maintaine the preſent ſtate of the Church: they are but *ambitious worldlings : Papiſtes : liuers by vnlawfull trades :* and *men pleaſers*. But themſelues are *Apoſtles*.

In this *Dialogue*, *Paule* is ſet forth as a man deſirous, (vpon the *Innekeepers* motion,) to heare ſome good newes from *Scotland*: who meeting with the *Biſhop*, hee vſeth him according to the Conſiſtorian humor: that is, moſt proudly, moſt ſpitefully, and moſt ſlaunderouſly. He condemneth both the calling of *Biſhops* as *Antichriſtian*, and cenſureth al their proceedings, as wicked, Popiſh, vnlawfull, and cruell. He affirmeth that all the good, that hath beene done for the preſent flouriſhing eſtate of the Goſpell in *England*: *hath* [a] *beene brought to paſſe, by thoſe men, whom the Biſhops deſpiſe, and by that courſe, which they were euer ennemies vnto. He ſaith, that* [b] *very many of all degrees, are fully perſwaded in the matters of reformation, and that he is perſwaded, this will come of it, vz. that he ſhall ſee the gouernement of the Church,, (by the rules of their diſcipline) ſet vp before it be long.*

[a] E. r.

[b] P. 1.

The Biſhop is ſuppoſed to haue beene ſent out of *England* into *Scotland*, for the ſuppreſſing of the *Presbiteries* there: and ſo is made, vpon his returne homewarde, to be the reporter of the *Scottiſh* affaires, and withall to ſignifie his great feare, leaſt he and the reſt of the *Biſhops* in *England*, ſhould bee ſerued ſhortly, as the *Biſhops* had lately beene in *Scotland*, namely at *Edenburgh* and Sainct *Andrewes* &c.

Ah (ſaith the pretended *Biſhop*) *my hoſte. The Puritanes*

.1.B *in Scotland haue got-vp their discipline, and vtterly ouerthrown all the soueraignty of Bishops: by which they preuailed so mightily, that we feared, our fal in England shortlie to ensue. Whereupon I was sent, together with this my frend* (Tertullus,) *who came out of Fraunce into England: to goe and seeke the subuersion of their great assemblies, and the rest of their iurisdiction: wherein I preuailed a while, but now it is worse then euer it was. And it came so to passe: because the whole land cried for Discipline againe; and the Noble men so stifly did stand to it: and lastly the Ministers that came home from England, dealt so boldly with the king; that I was vtterly cast out, without all hope euer to doe any good there againe, and now I make homeward in hast, least I loose all there also.*

Here you haue the brethrens approbation of the aforsaide attempt in *Scotland*: whereby it is apparaunt, that if they shal be able to bring the people to such a kind of clamor, and the nobility to such a manner of stifnes: they can be wel content for their partes, to haue her maiestie vsed, as the *Scottish king* was: for it is according to their *Geneua* Diuinity.

E,2,& 3, &c. *Tertullus* the *Papist*, he is made the *Bishops* only Councellour, in the whole course of the gouernment of our Church: by whose aduise, (the author of the *Dialogue* saith) that the *Bishops* do beare with the Popish recusants, and that so many waies are sought to suppresse the Puritanes. This *Tertullus*, together with the *Host* and the *Vsurer*, do relate to the *Bishop* those occurrents in *Englande*, which had fallen out and hapned in his absence. And vppon the occasion of this question, asked by the *Bishop*: vz. *haue not the Bishops yet suppressed the Puritans, neither with countenance, nor by authority? Tertullus* maketh this aunswere. *Suppressed: no, my Lord: a friend of mine writte vnto me, that one of their preachers saide in the Pulpit; he was per-*

perswaded that there were a 100000. of them in England, and that the number of them increased dayly in euery place, of all estates & degrees.

Is it not time for the Magistrates to looke about them? They do take it in scorne to bee thought so weake, as that they could bee suppressed. Bee it, they flatter themselues therein: yet their desire is apparant, that (if they be suffered, and shall euer be able) they will bring it to that passe. And if this be not a necessary consequent of the premisses: my iudgement faileth me. But to proceede.

Chap. II.

Of their doctrine for making a reformation themselues, and how the people must be thrust into that action.

About foure yeares since, it should seeme that some of the brethren, were of opinion, that they had dealt long inough in the practise of their Discipline, after such a secret manner: and that then they were bound in dutie to proceede to the publike exercise of it, notwithstanding any daunger, that might therby ensue. For thus one of them writeth. *Our zeale to Gods glorie, our loue to his Church. & the due planting of the same, in this horheaded age should be so warme & and stirring in vs, as not to care what aduenture we giue, and what censures we abide &c. The Iesuites & Seminaries, their diabolicall boldnes, will couer our faces with shame &c.* And after also in the same letter. *We cānot be discharged, of great disloyalty to our cōming Christ, except we proceed* Payne to F.

with practise, and so to further the Lords cause by suffering: for as-much as that dutifull suffering, for so honorable a matter, is as sure a signe of subiection, as obeying, the time so vrging that bounden duetie. It is verily more then time, to Register the names of the fittest and hottest brethren round about our seuerall dwellings, whereby to put Maister Snecanus *godly counsell in execution: vz. Si quis obijciat &c. If any man obiect, that the setting vp, and the lawfull practise of the discipline in the Church, is hindred by the ciuill magistrate: let the magistrate bee freely and modestlie admonished of his duety. If he esteeme to be accounted, either a godly or a Christian magistrate, without doubt hee will admitte wholesome counsailes. But if he do not, yet let him bee more exactlie instructed, that he may serue God in feare, and bend his authority to the defence of the church and of Gods glory. Marry, if by this way there happen no good successe, then let the ministers of the Church, execute their office, according to the appointment of Christ. For they must rather obay God then men. In this last point, we haue dolefully failed, which now or neuer standeth vs in hand to prosecute with all celerity, without lingring and staying so long for Parliaments.*

This aduise of *Paines*, was thought by the brethren, (as I gesse) to be somewhat too rash. For of likelihoode they could not finde at that time, so sufficient a number of such *hotte brethren* as might serue their turne. Whereupon (as I suppose) out commeth the decrees of the *Warwick-shire Classes*, that for the increasing of the said number, *euery minister, (as occasion serued,) should teach the Discipline vnto the people, as wel as the other partes of the Gospel.* And for the moderating of *Paines* too hastie aduise, it was thus determined. *Non dum solicitandum esse publicè vniuersum cætum ad praxim Disciplinæ, donec melius instituantur homines in eius cognitione*: that is: *As yet the whole multitude are not to be allured (publikely) to the practise of the Discipline, vntil men bee*

better

better instructed, in the knowledge of it. As though for the answering of *Payne*, they had said; that when by that means they had gotten, a sufficient number to assiste them, then his counsaile should be followed.

For you must vnderstand, that their chiefest trust is reposed in the people, as it may be further made more plain vnto you by the deposition of maister *Edmonds*, whose wordes I will set downe, as they remaine in record. *I doe well remember* (saith he) *that after I had left that company*, meaning the *London assemblies, meeting with Master* Field, *I talked with him, what harme was already done, by inueighing against the present state of the Church, and by their proceedings, in beating this their new reformation into the heades of the common people, because they were alreadie growen thereby amongest themselues, into great diuisions: very contemptuous, insolent, & intractable, &c. Whereunto hee answered, tush, holde your peace: seeing we cannot compasse these things, by suite nor dispute: it is the multitude and people, that must bring them to passe.* But I will leaue their endeuours a while, how they may seduce the people, and enter into a discourse of their further proceedings.

Chap. III.

They would haue the nobility and the inferior Magistrates to set vp their discipline: & of their supplication with a 100000 hãds.

IT is here to be considered, what course they take, to bring the Nobility and inferior magistrates of *England*, to the before-said stifnes, (mentioned in the first Chapter) that was in them of *Scotlãd*: *Maister Penry* exhorteth the *Lord President of Wales*, by the examples of *Moses*

Suppl. to the gouern. of Wales. pa. 15. 16 36. 37. 38. 39.

ses, Iehoshuah, Dauid, Salomon, Iehosophat, Hezechiah, Iosue, Nehemiah, &c. & to take in hād their pretended reformation, in that countrie: prouing that he hath authority therunto, because hee *is a gouernour vnder God*, and that if hee refused so to doe; *he could haue no commission to rule there, in that therby Christ being reiected, he was become but the Lieutenant of Sathan.* Here you haue *Allobrogical*, and *Consistoriall* stuffe, able of it selfe, (if it were receiued) to fill all Christian kingdomes, with all kinde of mutinies, seditiGoodman with the consent of the Geneuians &c p. 214. 215 on, and rebellion. They would make the *inferior Magistrates, vnder their Soueraigne to beleeue*: that they had, (for their times, and *within their limittes*,) as absolute authority, as if they themselues were fully Princes there: and were not manie waies restrayned, by the supreme Magistrate. Surely if they shall bee able, by these and such like perswasions, to draw vnto them the *Iustices* of *Peace*, the *Shirifes* or *Lieutenants* of euery *Shire*, (and so make them the executioners of their good pleasures and platformes, without any further Commission or warrant from her Maiestie:) they shall not neede to expect eyther Prince, or Parliament, but may throwe downe and set vp, as greate builders doe, whatsoeuer shall be most agreeable, to the mutabilitie of their owne affections.

And whereas an obiection might haue beene made, that if either the Noblemen, Gentlemen, or people shold take vpon them to cast downe the *Bishops*, and to reforme the church, according to their raigning frēzy, without her maiesties commandement, that in so doing they shold greatly disturbe the state of the Realme, and highly offēd her most excellent maiestie: these points are both of them passed ouer with a snuffe, & with great disdaine, as being no such impediments, as ought to hinder the valiant co-

rages

rages of *Consistorian* subiects. *I tell you true,* (saith one of their Captaines) *I thinke it a greate blessing of God, that hath raised vp* Martin *to hold tackling with the* Bishops, *that you may haue some time of breathing, or rather a time to gather courage and zeale, &c. to set vppon these ennemies, &c. For if, as hitherto you haue, you bee so loth, for disturbing of our state, forsooth and the offending of her Maiestie, not onelie to speak against but euen vtterlie to reiect this* Hierarchy *of our Bishops, euen to haue no more to doe with it, then with the* seate *of the* beast: *you shall declare vnto our children, that God can set vp, but a company of white cliuered souldiers &c.* Martin Iun. Epilog. Forsooth if this exhortation be according to their Discipline: it ought no longer to be tearmed Christs, (as they tearme it) but the Diuels Discipline. And yet, because they would not haue her Maiestie altogether neglected, an other of their *Lieutennants* can be content, that (before their souldiers mentioned, shoulde beginne the skirmish) there might bee first, (as it were) for a parlee, some little ouuerture of duetie signified: that, if (as yet) her Highnesse woulde bee ruled by them, they would desist. To this purpose hee moueth all the *Puritanes*, (as hee tearmeth them,) in *England* both Lordes, Knightes, Gentlemen, Ministers and people, to offer a supplication to her Maiestie: in effect, for the full obtayning of all their desires. Martin sea-

To this (saith he) an hundred thousand hands would be gotten &c. and then *thou* (speaking to his reader) *may well thinke, what a stroke so many would strike together, &c. It should appeare, that they are not few, and of small reputation, but in a manner the strength of our land, and the sinow of her Maiesties royal gouernment, which our Bishops do falsely note with the names of Puritanes, The consideration whereof, I tell thee, euen in policie, would make, that this their suite should not bee ha-*

stily reiected, especially in such a time, as wherein we now liue, in daunger of our enemies abroad, and therefore had need of no causes of discouragement at home. I like it well when men will deale plainelie, You see indeede their hearts. And is it not then euident, whereat they ayme? *In such a time no policy?* Indeede the returne of the *Spaniard* was then expected. No neede then of discouragement at home? Why? wanting your desires, wold you haue taken no part, if the *Spaniard* had come? or purposed you, to haue made a more readie passage for him, by rebelling at home, before he should haue come? or would you haue ioyned with him, if he had come? or meant you thereby, (through terror) to haue enforced her Maiestie, to your purposes, least you should haue taken some of these courses? Chose which of them you list: the best is seditious.

Chap. III.

Presuming vpon some vnlawful assistance, they vse very violent wordes.

How true it is, that they haue a hundreth thousand, ready at their direction, I know not: but they haue surely too many: if the companion of the brotherhood, that sent his humble motion abroade, may be herein beleeued. *Thousands* (he saith) *do sigh for this discipline, and ten thousand haue sought it: and approued and worthy men of euery shire, haue consented vnto it.* pag. 3.

But certaine it is such is their hope, to thrust the people, with the rest of their confederates, into some vnlawfull execution, of their distempered designementes: that they

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are come to a wonderfull resolution and assurance, as hauing almost (in their own conceipts,) obteined alreadie, the verie scepter of their kingdome. *The Eldershippe is at hande,* (saith the *humble motioner.*) And againe: vsing reasons, why the state here in *England* shoulde presentlie embrace their gouernement, hee falleth vpon these two pointes, (iumping iustlie, with the *Scottish* ministers logique, mentioned before by *Diotrephes*, the pretended *Bishop*,) vz. *the people are inflamed with zeale*, and (as it seemeth) the second reason dependeth vpon the first: that is, *because it is harde, daungerous, and impossible to stand against it.* In effect, the people crie for the *Discipline*, and therefore it must needes preuaile. Indeede they haue slaunderously set out supplications and complaints in the name of the comminaltie: thereby to terrifie their withstanders. But I trust the people generally are not so madde, although there bee some that are straungely bewitched: vnto this conceipt of the peoples readines it seemeth to mee, that *M. Snape* had relation, when hee vsed these wordes following, as they are set down by the othes of some of them, to whom he spake them. *How say you* (quoth hee) *if we* meaning himselfe and his fellow ministers, with their adherentes *deuise a way, whereby to shake off all the Antichristian yoake, and gouernment of the Bishops: & will iontly together erect the discipline and gouernment all in one day: but peraduenture it wil not be yet, this yeare & a halfe.*. An other, (of his more then superabundant charitie) foreseeing the mischiefes that are ready to fal by his brethrens procurement, vpon the Bishops of this realme: giueth them warning to begone in time. *Bee packing Bishops,* (saith he) *you striue in vaine: you are laid open alreadie. Friers and Monkes were not so bad. Looke to your selues: for my sonnes will not see their father thus persecuted at your*

Holmes, Hawgar. &c.

Epistle to mart. epis tome.

W.F.

handes. We proteſt (ſay the authors of a certaine ſupplication, drawen to her Maieſty: and found in one of the brethrens ſtudies: but he wil not confeſſe, by whoſe aduiſe it was penned:) *We proteſt* (ſay they) *vnto your Maieſtie: that we will be no longer ſubiect vnto the Biſhops vnlawfull and vſurped authority &c. Wherefore let them not looke for it at our handes.* And an other. *The trueth will preuaile* (ſpeaking of the diſcipline) *in ſpight of your teeth* (meaning the Biſhops,) *and all other aduerſaries of it.* Likewiſe an other dealeth as charitably with the common wealth, as his fellow did with the *Biſhops:* that is: he warneth to take heede: ſaying, *that it will be very dangerous to our ſtate, to mayntaine two contrary factions: that the Magiſtrates are then bound, euen for the quieting of our ſtate, to put downe the one: that thoſe, that ſtande for the diſcipline, neither can nor will giue it ouer, (ſo as they will not bee put downe): and that the ſaide Magiſtrates cannot maintayne the corruption of our Church, namely Archbiſhops and Biſhops, without the diſcontentment of their ſubiectes.*

Epiſtle to the Demonſt.

Martinius. Theſ. 98. 103. 104. 105.

And an other: *we haue ſought to aduance this cauſe of God, by humble ſuite to the Parliament, by ſupplication to your* Conuocation *houſe, by wrighting in defence of it, and by challenging to diſpute for it: ſeeing none of theſe meanes vſed by vs haue preuayled: if it come in by that meanes, which will make all your harts to ake, blame your ſelues.*

Martins proteſtation.

And to conclude. *In this one point* (ſaith another) *the Biſhops are of my minde: vz. that reformation cannot well come to our Church, without bloud.* Let the place be througly conſidered. The wordes are ambiguouſly ſet downe: of purpoſe to couer (in ſome ſort) the crueltie, which lurketh in their own heartes. For in my ſimple iudgement, his ſpeaches can haue no other good & coherent ſence, then this, vz. that as the Biſhops do think (as he ſlaunderouſly deemeth

meth) that there can be no reformation of the *Puritanes* disordered proceedings, without the bloud of some of their brotherhoode, so he is of minde, that the reformatiō which he and his companions do seeke for, cannot be attained vnto, without the bloud of some of those, that doe withstand their platformes. It is true that hee there onely prosecuteth the cruel opinion, which hee ascribeth to the *Bishops*: saying that *no bloud can handsomly be spilt, vnlesse they be the butchers*. But he passeth cunningly by his own mind, as very wel knowing his companions capacities. Indeed, if they do take vpon them to spil bloud, they cannot (thanks be to God) as yet, do it handsomely. The Lord of his infinite mercy graunt that their opportunities, to such a mischief, do neuer serue them better, then hitherto they haue done.

Chap. V.

Vpon Cartwrights committing to prison: some strange attempts were looked.

Besides, prayers to preuent such outrages (as are mentioned in former chapters) there must be other meanes diligently looked into. For out of question, it is high time. Euery one is acquainted with the execution of *Hacket*: but few do vnderstand, the secretes of those attempts. They stretch much further then they are supposed.

You may remember, the *Disciplinarie* mens doctrine (before mentioned) vz. that when Princes grow to be tyrants, (whereof seditious spirites will be the iudges, (and that the inferiour Magistrates will not do their duties. the people then, (if any *Ionathan* will step foorth, to be their captaine) are bound to ioyne themselues vnto him, and

Buch, de iure regn. 57. Goodman. pag. 185. Iunius Brutus s. 170. Beza de authorit. magist. in subd. p. 97

I.P. Of obedience. Whittinghams preface Goodman pag. 196, I.P 121.

may vſe the ſword in their own right: or otherwiſe ſome priuate man, that is moued with zeale *extra ordinem*, may execute vengeance, vppon prince or Potentate, Idolater, wicked perſons, &c. euen as the ſpirit ſhal moue him. The which doctrine (as I ſaid) they take vpon them to cõfirm, out of the ſcriptures: by theſe examples vz. of *Phineas*, who in zeale killed the adulterers: of *Ahud*, who in zeale killed king *Eglon*, in his priuate chamber: of *Iaell*, who in zeale killed *Siſara*: of *Matathias*, who in zeale killed a *Iew*, for committing Idolatrie: and of the ſame *Matathias*, who in the ſame zeal killed likewiſe, at the ſame time, the kings commiſſioners, that commanded the people to conform themſelues to the kings proceedings. &c.

To thoſe that know theſe principles, how can it be eyther obſcure or difficult, what they are both to thinke & iudge, when they ſhall heare of any *extraordinary* callings, and ſecret motions, in priuate men: whereby they ſhall take vpon them, (through the aſſiſtance of giddy & ſeduced malecontentes,) to correct and amend, to ſet vp and throw downe, to deliuer and reſtraine, to puniſh and execute; how, what, where, when and whom, &c. according to their own pleaſures: and all vnder pretence of ſuch directions, as they ſhall affirme that the holy Ghoſt doth miniſter vnto them.

Vpon the proceedings, held by courſe of law, againſt *Vdall* and ſome others: and likewiſe by reaſon, that certaine Preachers, but eſpeciallie maiſter *Cartwright*, being called before her Maieſties commiſſioners in cauſes eccleſiaſtical, for their aforeſaide vndutyfull proceedings, were (vpon iuſt occaſions) committed to priſon: the matter was greatly grudged at, & ſo taken to heart; amongſt the reforming and zealous brotherhoode, as that many deuiſes and complots, were (as it ſeemeth) in deliberation not

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onely how the ſaide priſoners, might (for the preſent) bee defended and deliuered: but alſo how thereupon they might proceede, for the ſetting vp of their Diſcipline. To this purpoſe, in mine opinion theſe words of *Wigginton* are verie pertinent. *Maiſter Cartwright is in the Fleete, for refuſall of the othe (as I heare) and Maiſter Knewſtubs is ſent for, and ſondry worthy miniſters are diſquieted, who haue been ſpared long. So that wee looke for ſome bickering ere long, and then a battel: which cannot long endure.* How far theſe wordes may bee drawne, I leaue it to be conſidered of, by thoſe that can diſcerne of ſuch like kind of phraſes. This I can aſſure you of, that (vppon what grounds I know not) through the courſe which was held by the magiſtrats here, againſt the ſaid priſoners: there was great expectation, and as it were a hope conceiued by their fauorers, in another cuntrey, of ſome bickering amongſt vs, (about that time,) as *Wigginton* writeth of. Thus a man that hath been of eſpeciall account in *Scotland*, did write vnto a friend of his in *England. I attend your next anſwere, aſwell of the eſtate of your Church, as of all other affaires. For there is here great worde of ſondry vprores, which I truſt be falſe, or repreſſed in due ſeaſon by her Maieſtie.*

Wigginton, to Porter at Lancaſter, 6. Nouemb. 1590.

P.A, 7. December. 1590.

But that paſſeth all (to this purpoſe,) which falleth out moſt apparantlie, by the view taken of ſuch letters and papers, as were found vpon the apprehenſion of *Hacket* and his Prophets.

Chap. VI.

One Edmond Copinger tooke vpon him to worke Cartwrightes &c. deliuerance: he pretendeth an extraordinary calling and acquainteth diuers with it: one Gibſon a Scot: P. Wentworth, Cartwright, Wigginton, Charke, Trauers, Egerton, &c.

Whileſt

WHileſt ſome were deuiſing of one way, and ſome of an other, for the good of the ſaide priſoners, &c. One *Edmond Coppinger*, with his familiars, could find no meanes to bee looked for, except it might pleaſe God, according to the foreſaide poſitions, to ſtir vp ſome zealous brethren, by ſome extraordinary calling, to effect their deſires. This cogitation (as it ſeemeth) no ſoner grew vpon thē, but that by and by they fealt, (as they thought) in themſelues: ſome certaine ſlender inſtigations, to ſuch a heauenly purpoſe. It appeareth that towards the latter end of *December*, 1590. *Coppinger*, *Arthington*, and *Iohn Bentley*, [a] maiſter *Knightlies* man, did hold a faſt, at one *Thomas Lancaſters* houſe, a ſcholemaiſter in *Shoe-lane*. It began vpon the *Saturday* at night, and held till *Sonday* at night. In the time of this faſt, vz. the *Saterday* [b] at night, *Coppinger* (as he ſaid) found himſelf *very extraordinarily exerciſed &c. with a wonderfull zeale, to ſet forth Gods glory any waies, which lawfully he might enter into.* At that time alſo, (I mean at that laſt faſt: *Arthington had likewiſe his extraordinary calling*. Thus *Coppinger* did write of his matter to *Lancaſter*: the letter was alſo ſubſcribed vnto, by *Arthington*. *In* [c] *your houſe, in your preſence, and partly by your meanes; I had my firſt extraordinarie calling, and of the ſame minde is my brother Arthington.* *Coppinger* the next day after the ſaide faſt, did ride into *Kent*: and vpon his returne, (which was with ſome ſpeed) he ſignified vnto his fellow-faſters, how he had been extraordinarily called, both before his going, the ſaid *Satterday at night*: & alſo in his iourney, ſince he departed from them: vz. how God had *reuealed* [d] vnto him, ſuch a ſecret myſtery, as was wonderful. *By the* way (ſaith he) *as I rid, I fanſied to my ſelfe, that there was leaue giuen mee, to ſpeake to God*

a Coppinger examined, 19 of Iuly. Arthing. diſcourſe.

b Coppinger to T.C.

c Coppinger and Arthing. to Lancaſter, the 15. of Iuly 1591.

d Arthing, diſcourſe.

Cop. to T.C.

God, in a more familiar manner, then at any time before: alſo I perſwaded my ſelf, that his ſpirite did giue me many ſtraunge directions, wherein the Lord would vſe me to doe ſeruice to his moſt glorious Maieſtie, and to his Church. Concerning the ſubſtance of his ſaid reuelation, hee alſo tolde, *Arthington* & *Lancaſter* thus much: vz. *that he knew a way, how to bring the Queene to repentance, and to cauſe all her Counſell and Nobles, to do the like, out of hand, or els detect them, to bee traytors that refuſed.* Arthingtons diſcourſe.

After the relation of theſe things, within a day or two, this *Copinger* and *Arthington*, held another faſt by themſelues. *Whereupon* (ſaith *Copinger*) *I was againe ſtirred vp, to ſuch buſineſſe of ſuch importance, as in the eyes of fleſh and bloud, was likelie to bring much danger to my ſelfe, and vnlikely to bring any good ſucceſſe to the Church of God.* Cop. to T,C.

Of theſe his inſtigations, or reuelations, hee writ *to ſome preachers in the Realme: and to ſome without*: as namelie a letter the laſt day of December, 1590. to one *Gibſon*, a kinde of preacher in *Scotland*. Wherein hee greatly complayneth of the preſent ſtate of our Church: and deſireth of him, to bee inſtructed from the brethren there, in diuers points, concerning an extraordinarie calling. *Thee ſtate of our Church* (ſaith hee) *groweth worſe and worſe: our zealous Miniſterie and Magiſtracie are daylye diſgraced and diſplaced: the meanes of helpe is taken away, except, that God woulde eyther moue her Maieſtie inwardly, ſhee being bereaued of thoſe holy helpes, which Gods ſeruantes enioy in the publike exerciſe of religion: or elſe ſtirre vp, ſome faithfull* Zorobabell *or* Nehemiah, *to let her ſee how the Lordes houſe lyeth waſte, and how vſurpers of Antichriſtian tirannye, doe keepe Chriſt Ieſus from gouerning in his kingdome.* And then hee addeth. *My ſelfe am acquainted with ſome, who, to do ſeruice herein, would aduenture the loſſe of their liues, ſo that* Cop to T.C. Copping to Gibſon.

they might haue warrant from the worde, for their so doing, and haue approbation by the Church. And to this end they fancy to themselues to haue receiued an extraordinary calling, wherein they feare to be abused by Sathan. Then followeth his petitiō. *And therefore I, thogh most vnworthy, haue aduentured to write vnto you, to beseech you in the bowels of Christ Iesus, to haue conference with such, as are most able to aduise you on our behalfe, and to returne answere, how a man may examine himselfe in this matter, and what be the extraordinarie thinges, which must bee in him, that is so called; what course he is to take, to haue his extraordinarie calling knowne: first to himselfe, and then to the Church.*

After hee had sent away this letter into *Scotland* hee began to draw his doubts into some Methode: and did propound them all in eight questions. The chiefe summe whereof, is this, *whether in these dayes, and in this countrey, where there is but preaching heere and there, where the Discipline is not established, but oppugned, by the publike Magistrates, whether there bee place for any extraordinarie calling, immediately from God, of workers and helpers to his Church &c.* These questions thus contriued hee sent them to his olde acquaintance *Wigginton:* who iustly according to *Copingers* humor, aunswered them all affirmatiuely: as his aunswers are to be shewed, vnder his owne hand, and as *Copinger* did also write vnto maister *Cartwright*; the effect of which Letter will follow in course.

Vpon *Copingers* receite of this aunswere, that there was high time, for such extraordinary callings: *presently after, ther was an other fast procured by Copinger,* for a better cō-

Cop. to T. C. formation of such his manner of calling, and to see, if any mo might be drawn thereby into the same conceipt. *This fast was held vppon the Wednesday, in a Marchauntes house, where*

where Wigginton then lay, and Wigginton himselfe with three or fower others was present at it. But before this fast was held, *meanes was vsed* (saith *Copinger*) *to haue some notice giuen to some of the Preachers in Prison, of the day of their humiliation, and of their desire to haue them commend vnto God in their praiers the holy purposes, which any fearing God, should in time attempt to take in hand, by seeking the glorie of God, and the good of the Church.* Cop. exam. 19. Iulie. Cop. to T.C.

The effect of their prayers in this fast, was this, vz. *They humbly beseech Almighty God, that if hee had appointed to vse any of them, to doe any special seruice to him and his: and that to that end would extraordinarily call them, that he would seale vp his or their so calling by some special manner, and by his holy spirite, and giue such extraordinarie graces and giftes, as were fitte for so waightie an action.* Copin exam. 19. Iulie. Cop to T.C.

How the rest of this company sped hereby, I finde it not: but *Copinger* (as hee sayth) *was called againe the same night in a dreame.* The manner whereof, he thus describeth. *About the midde part of the night, I thought my selfe in my sleepe, to be carried into Heauen, and there being wonderfullie astonished with the Maiestie of God, and brightnes of his glorie, I made a lowde and most strong noice &c. since which time, I find euery day more & more comfort: and suppose, there is somwhat in me &c. to worke* (he meaneth some strange reformation.) Copin. exam. Cop. to T.C.

As before it hath bene partly touched, *Copinger* did not only craue the aduise of some ministers in these his great actions, (as oft he tearmed them): but also of such of the Laity, as he thought were most fitte to ioine with him, or to aduise him: and I doubt not, but that he dealt as plainly with them, as he had done before with *Dauison* a *Scotte* and others. This doth appeare in some sort, by a Letter written vnto *Copinger* by *Peter Wentworth*, the fiue and

twentith of Ianuarie 1590. in answere of one sent vnto him before, from *Copinger*. It seemeth that *Copinger* hauing desired maister *Wentworth* to come vnto him to *London*, that they might conferre together, &c. for answere he excuseth himselfe in respect of his lamenes. &c. and *of his debilitie and weakenes, to giue aduise in matters of importance, wherein I perceiue* (saith hee) *you are labouring*. And further (saith hee,) *I do assure my selfe, that the purpose tendeth vnto the true seruice of God, and of her Maestie. I beseech you resort to the Lorde, to direct your labours both in matter and manner. For an ill manner may marre a good matter. You are in a plentiful soile, where you may vse the aduise of many godly wise. Vse the benefite thereof, and then as* Iosuah saide, *bee bolde, and of good courage: feare not to bee discouraged.*

P.W. to Cop. 25. Ian. 1590.

Besides it appeareth by a Letter of *Copingers* to *Thomas Lancaster*, the scholemaister, dated the nine and twentith of *Ianuarie*: that he had disclosed, (as it should seeme, all the premises, vnto diuerse of the Ministers of *London*, desiring to haue had *some conference with them*: and offering himselfe to be *directed either to proceede, or draw backe, as the Church should aduise*. But they supposing the *matter to bee too harde to bee effected: and him an vnfitte man to manage it*, refused to admitte of any such conference. In the same letter, it is also euident, that *Copinger* had made *the night before a rude discourse* (as he tearmeth it) to *Lancaster* of these matters, which *Lancaster* disliked. And touching some speeches had with maister *Egerton*, thus he there writeth. *Most true it is, that he refused to take triall of mee, and of my giftes: alledging, that he was a meane ordinarie man &c. and one that could not iudge of extraordinary giftes: and withall, most Christianly, wisely, and louinglie perswaded me, to be carefull & circumspect ouer my selfe: to take heede least I was deceiued by the subtil-*

Cop. to L. 29. Ian. 15. 19.

subtiltie of Sathan, and so misse-led: whereby I might endanger my selfe, both for my liberty, estate, and credit, and also bee an hinderance to the great cause, which I would seeme to be most desirous to further. But withall he concluded, that he would bee loath, to quench the spirite of God in mee, or to hinder my zeale.

In another letter also, to the said *Lancaster* from *Copinger:* concerning other his proceedings with *Egerton*, he saith: *it cannot bee denied, but that the cause is good, which I desire to be an actor in: but it is saide by some, that it is impossible that I should be fit to meddle therein.* He also desireth *Lancaster*, to deal with *Egerton*, that he might haue *a sight of all the letters, which he* (the said *Copinger*) *had written vnto him about these matters.*

About this time it also appeareth, that *Copinger* fell into some dealings with *M. Cartwright*, concerning the premises: and that he had sent vnto him, the questions before mentioned, for to know his resolution, whether it would be agreeable to *Wigintons*. He writ a letter vnto him, dated the *4.* of February 1590. beginning thus.

Right reuerend Sir, your most wise and christian councell, together with offer to take knowledge by writing (rō me, of such matters, as might induce me to suppose my selfe, to haue receiued some hope of speciall fauor from god, to some special vse: doth moue me more and more to admire his mercies towardes mee &c. In this letter, he signifieth to *M. Cartwright* (as before I haue noted,) the number of their fastes, his seuerall callings, his writinge to some preachers within the Realme, and to some without: and his confirmation by *Wigintons* said answeres, and maketh these petitions vnto him: vz. *that the church* (*I meane*, saith he, *your selfe & such as you shal name vnto me:*) *would look narrowly into him, for the trial of his extraordinary calling. If* (saith he) *I bethought to be any wayes misse-led,*

I craue ſharpe cenſuring: If I be guided by Gods ſpirit to any good end, (as heareafter ſhall be adiudged,) I ſhal be ready to acquaint you and them, with generalities and particularities, ſo far-foorth as you and they be deſirous to looke into them. And his ſecond petition was, vz. *to haue* (ſaith hee) *your further anſwere to ſome queſtions, wherein I deſire to be reſolued: with your direction alſo, what hereafter I am to ſignifie to your ſelfe, concerning the matter it ſelfe.*

After M. *Cartwright* had receaued this letter from *Coppinger*, he ſent vnto him a meſſage, *that he ſhould attempt nothing but by aduiſe, and that he ſhould be wiſe and circumſpect.* Beſides it ſeemeth, that vpō *Copingers* ſo earneſt ſute made as hath bene ſpecified, there was a time appointed, that he might be conferred withall. Theſe things do appeare to be true, by a ſecond letter of *Coppingers* to *Cartwright*, the 13. of February. Wherin he greatly complaned that *he had beene put backe from that ſeruice of god and his church, which he had in hand, (and that by his frends:) he deſired M. Cartwright that the day appointed for conference might holde*, and hee addeth this reaſon. *The daunger which ſome ſtand in: for their liues, is not vnknowne: and if I had not beene letted, I durſt haue ventured my life, to haue procured their releaſe ere now.*

Copinger to T. C. 13. of febr. 1590

And againe to the ſame effect. *As I may, I command you in the name of God, that you aduiſe the preachers, to deale ſpeedely and circumſpectlie, leaſt ſome bloode of the Saintes be ſhed.* In the ende hee ſignifieth, that the next day, hee with ſome others, *did meane to humble themſelues in faſting, and that the priſoners did know of it.*

Whileſt *Copinger* was in expectation of the ſaid conference: how it fel out I know not, but (as it ſeemeth) councel was taken, & the matter ouer-ruled, that the miniſters appointed, ſhould vtterly refuſe to haue any conference with

with him. Wherupon *M. Cartwright*, *Trauers*, *Charke*, and *Egerton*, ſent him worde by M. *Hockenhull*, *that they would leaue him to himſelfe: or rather to Sathan: and that they thought him vnworthy, to bee conferred withall.* And this appeareth by *Coppingers* letter to *Charke*, *Trauers* & *Egerton* beginning thus: *Right reuerend fathers &c.* About the deliuery of this meſſage, *Copinger* did after, (in ſome ſort) challenge *M. Hockenhull*: and told him alſo, *that ſeeing he had beene refuſed to bee conferred with-all, by thoſe godly, wiſe, and zealous preachers, who hadde promiſed to haue had conference with him &c. occaſion therby was offered vnto him, to approue himſelfe.*

Coppinger. to Charke, Trauers and Egerton.

Cop to Hockenh. 24. Feb. 1590.

About this time or a little before, *Coppinger* receiued a letter in anſwere of his, from *Gibſon* (the Scottiſh Miniſter aboue mentioned:) dated from *Pententland* in *Scotland* the ſixt of Februarie 1590. concerning the pointes of *Coppingers* ſaide letter vnto him. Wherein hee writeth very cunningly, touching *Coppingers* queſtion, and ſhifteth it ouer (like his craftes-maiſter) with an indirect and vncertaine aunſwere. But in theſe pointes hee is very plaine: vz. that hee *had ſhewed Coppingers letter to ſundrie: that hee had conferred of it with the beſt of their Miniſterie: that their Church was not forgetful to do al good offices, for the weale of the brethren here: that there was a writing ready to ſend to* Germany *to* Iunius, *that he would trauaile with ſome of the good & wel affected profeſſors there: that (of his knowledge) trauaile was to be made with ſome others, as namely the* King *of* France *and that their miniſtery would themſelues trauaile with her Maieſtie.* No doubt if *Iunius* or any other, at their requeſt ſhall take vpon them, to deale with her highneſſe, for men of *Coppingers* humor or for any of thoſe, whom he would haue deliuered, the ſuggeſtions (which either are, or muſt be made vnto them,)

are

are like to containe many slaunders and vntruthes. But to goe forward.

CHAP. VII.

How Coppinger and Arthington came acquainted with Hacket: of their conference with Io. Throg. Coppingers letter to Io. Throg. and his answere.

Hacket to Wigginton 3. march. 1590.

SHortly after this time, vz. the 3. of March 1590. *William Hacket*, an olde companion of *Wigintōs* did write vnto him, and doth comfort him then in prison, with the exāples of *Gideons empty pitchars*, of the deliuerance *by Moses through the red sea*, and of *Haman that was hanged vpon the same gibbet, he had prepared for an other*. Hee vseth also these words. *Master Wigginton: I desire to communicate my spirite at large with you: but I know not your keeper &c. Good M.* Wigginton, *make my sound heart, knowen to M.* Cartwright, *M.* Snape, *M.* Vdall, *M.* Lord.

In the *Easter* terme, this *Hacket* came vp to London, of likelyhood to communicate his spirite with *Wigginton*, & to grow into acquaintnance with the parties named: but his pretence was, *partly to see what would become of Iob, Throgmerton, and partlie to reckon with Wigginton, about the making of malt betweene them together*. He had not beene long *in London*, but hee came to *Wigginton*, who (amongst other discourses) tolde *Hacket* that there was a *Gentlman (meaning M. Coppinger) in the Cittie, a very good man &c.* He describeth him vnto *Hacket, and the matter also hee was entring into:* signifiyng further, how *Coppinger had beene wonderfully discouraged* (in his purposes) *by the Preachers in London*

Hackets discourse.

London: but that hee (for his part) *had not so done. &c.* Hee also commended *Arthington* to *Hacket*, to be an honest man. Then *Wigginton sent for Copinger, and by Gods prouidence he came foorthwith vnto him: and M. Wigginton willed Copinger and Hacket, to take acquaintance one of the other: assuring Coppinger, that he knew Hacket to be a man truelie fearing God, and such a person, as God might minister some comfort to Copinger by his conference: that Hacket had beene tormented, and that for the* [a] *credite of Hackets sufferings, a hundreth could witnes.* About this time also, *Arthington by Wiggintons and Coppingers meanes (as hee sayth) fell into acquaintance with Hacket, meeting first with him at Mistris Lawsons house, M. Iob Throgmorton* also being thē at *London*, grew into some conference (as it should seeme) with these three companions, *Coppinger, Arthington*, and *Hacket*. And this is gathered by *Coppingers* letter to *Iob Throgmorton*, after his departure from *London*, that tearme: and by the answere, returned from him vnder his owne hand, and sealed with his seale of armes. Both the letters are fit to be considered. Thus *Coppinger* writ vnto him, as it appeareth vnder his owne hand.

Arthing. ex 19. Iulie 1591.

Arthingt ex 30. of Iuly 1591.

Arthingt ex 19. of Iuly 1591.

My owne deare brother: my selfe and my two brethren, who lately were together with you in Knight-rider street, do much desire conference with you, which will aske some time. The businesse is the Lords own, and he doth deale in it himselfe, in a strange and extraordinarie manner, in poore and simple creatures Much is done since you see vs, which you wil reioyce to heare of, when we shal meete: and therefore I beseech you, as soone as you receiue this letter, haste an answere in writing, to my syster Randolphes house, at S. Peters hill foote, by Poules wharfe. Therin aduertise (I beseech you) when I may come to speake with you: for delayes are daungerous, and some of the great enemies begin to be so pur-

Where Hacket then lay by Coppingers appointment.

∫ued by God, as they are at their wits end. The Lorde make vs thankefull for it, who keepe vs euer to himſelfe, to do his will and not ours.

Your very louing brother in the
L. moſt aſſured to command.

This coppie remaineth thus endorſed. *The coppie of a letter to M. Iob Throgmorton, from E. C.* And now followeth *Throgmortons* letter, beeing an anſwere (*as I take it*) *vnto Coppingers.*

My good brother, &c. (I reioyce that you will vouchſafe ſo to account of mee.) Your godlie conference at anie time, when opportunitie ſhall ſerue, I will not refuſe. And albeit our buſines may hinder vs now to meet, yet there is no time ouerpaſt, but that it may be performed, when it pleaſe God. The next terme, (you heare) I muſt appeare here againe vppon my band: at which time you ſhall find, that I will be glad of your chriſtian conference, or of any other brothers, by whom I may be enlightened. Lord deliuer mee, from that pride of heart, to reiect or refuſe that while I liue. That courſe you ſpeake of, intended by you, I was neuer (you know) in particular acquainted with. And therefore, for mee to like or diſlike a matter, that I had no knowledge of, had beene (I take it) without ground or warrant. Onlie I confeſſe, I heard ſome buzzes abroad, of a ſole and ſingular courſe, that either you, or ſome other had plotted in his head, which was greatly feared, and condemned of the brethren. What that was, as I know not, ſo had I ſmall reaſon to ſpeake of it with preiudice. Onelie I would wiſh you, and all that beare good will to the holie cauſe, in this perilous age of ours, to take both your eyes in your handes, (as they ſaie) and to be ſure of your ground and warrant, before you ſtriue to put in execution. For as I like not of coldnes of Zeale, vnder colour of diſcretion: ſo on the other ſide, I think that this ſentence

of

of our ſauiour (be ye wiſe as ſerpents) was not written in vain neither, and had great neede to be practiſed of ſome in this age. A ſanctified cauſe, (you know) would alwayes haue a ſanctified courſe. Our rule and ſquare, muſt be the word of truth, which ſo long as we lay before vs, as our leuel, we ſhall not lightly ſwarue much from the marke. The Lord therefore direct vs, in theſe feareful and miſerable daies, and let not our infirmities be a barre to his mercies. I know, (my good Brother,) that the greateſt workes of the Lord: are wrought by the weakeſt inſtrumeuts, leaſt men ſhould boaſt in the arme of fleſh. And therefore, (were it not for my ſinnes and vnworthynes,) I could eaſilie perſwade my ſelfe, in regarde of my weaknes, that the Lord might effect ſomething by me, who am priuy to mine owne wants, and farre ſhort of thoſe good giftes, it pleaſeth you (of your loue) to loade mee with. But this worke, that you ſpeake of, (howſoeuer the inſtrument bee compaſſed with weaknes,) muſt ſure be wrought by a more ſanctified heart, then my ſelfe can yet without hypocriſie boaſt of. And therefore, though in affection and good will I ioyne, yet I reſigne the honor of the worke, to thoſe, that the Lord hath more enabled. The man you ſpeake of, (if he be at Oundhell,) dwelleth hard by a Siſter of mine, and thereupon I ſhall haue the better occaſion to ſee him, when it pleaſe God. Forget me not in your holy praiers and meditations, and ſalute good Giles with many thankes, whoſe debtor I am in the Lord, Bleſſing vpon Syon: confuſion vpon Babell: haſt this 18. of the 5. Moneth.

Euer yours in the Lord.

CHAP. VIII.

Copinger to Hacket of an appearance in the Starre-chamber: his letter to Vdall: why Cartwright, &c: refused to conferre with him: Cartwright resolued some questions of Coppingers: of eight preachers that did fast and pray for Coppingers successe.

AFter some few dayes, that *Hacket* had taried in *London*, the said Easter terme, he returned home againe to *Oundle*: hauing first promised *Coppinger*, that he would come vp againe vnto him, whensoeuer he sent for him. Nowe *Coppinger*, by his said conferences and acquaintance with *Hacket*, was grown (as he said) *very bold and couragious*. But yet shortly after, vz, (as I thinke) the seuenteenth of *May*, he liked so well of *Hackets* company, that he sent for him againe, to come vp vnto him: saying, *If Gods spirit direct you to come, come: if not, stay. But write with all speed, and conuey your letter, and include it in a letter to him, who brought you and me acquainted:* (that was *Wigginton*): *put not too your name, for discouery, &c.* And in the same letter, hee sendeth *Hacket* this newes. *The zealous Preachers (as it is thought) are to be in the Star-chamber to morrow.* (I thinke, he meaneth the last day of Easter tearme last.) *The L. by his holy spirit be with them, and stay all euill that is intended against them. My selfe, if I can get in, am moued to be there: and I feare, if sentence with seueritie shall be giuen, I shall be forced in the name of the great and fearefull God of heauen and earth, to protest against it.* About this time also, he writ a verie couragious letter to *Vdall* in prison: (for he confesseth it was written

Copinger to Hacket.

Copinger to Hacket. 17. of May. 1591.

written about tenne weekes, before his examination: which was the nineteenth of *Iuly*). In this letter he telleth him, that *(notwithstanding some brethrens hard opinions of him, and other discouragementes) yet now the Lord hath not onelie enabled him to fight, but at the length (in some sort, to vanquish and ouercome.* He signifieth also vnto him, that *the next day, there were some few, that purposed to ioyne together, in a holy fast, in regard of the afflicted Saintes in generall, &c.* He greatly *commendeth the Ministers cause and suffringes, that are in prison, assuring himselfe that God will blesse all the actions in it.* He saith, there were diuerse *out of prison, lying hid, that in this great worke were hammering their heads, bestowing their braines, and spending their spirites: who doe hope (in short tyme) to be brought forth into the sight of their and your enemies, to defend the cause you stand for: whose presence (God assisting them,) will daunt the enemies more then yours: for that they be men voyde of learning, wisedome, and gifts, such as can challenge nothing to themselues, but must giue all to God: who in all the greatest workes, that euer haue beene wrought, hath vsed the weakest meanes, least men should boast in the arme of flesh. And therefore (I beseeche you) cheare vp your selues in the Lord: for the day of our redemption is at hand: and pray, that the hand of the Lord, may be strengthened in them, whom he hath appointed to take part with you in this cause.*

Copinger to Vdall. May 1591.

Hacket and his fellowes.

Here (you see) he was growne to a wonderfull resolution. But yet there is another letter of his, that wil make the same more euident, and likewise lay open more plainelie, some of the premises, then hitherto they haue beene. Hee sheweth therein, that hee could be still well contented, *to haue some conference with Maister Charke, Maister Trauers, Maister Egerton, Maister Gardiner, Maister Philips, and Maister Cooper.* But (sayth he) *I make not this suite, for that I would seeke to haue approbation from them, or any other liuing*

The Copy of Cop. letter to a friend 21 May. 1591.

creature, but from God himselfe.

You haue heard before, how these Ministers haue refused to confer with *Coppinger*. And what shoulde a man thinke, the cause might be? Surelie a feare they had: least he shoulde (by entring into some particulars) bring them, within the compasse of his dangerous complots. This may be necessarily there also gathered, in that as shewing hee could be content, to conferre with the said parties, not because (he protesteth) that he would seeke any approbation from them: so doth he likewise remou that doubt, saying, that *he purposed not to acquaint them with the courses, which he purposed, by Gods assistance, to take in hand, whereby great daunger might growe to them, and little good to him: but that they might be witnesses of his humilitie, &c.*

You haue heard also, of one of *Copingers* petitions to Maister *Cartwright*, for his aunswere to those questions mentioned, that he had before propounded to *Wigginton*. Whereunto it should seeme, that (although at the first he misliked that motion) yet in the end he yeelded. *My humble desire to you is* (sayth *Coppinger*) *that you (in my name) giue great thankes to good Maister Cartwright, for satisfying mee in some questions, which, at the first, he thought little vse to be made of.* Likewise it also appeareth, that Maister *Hockenhull* did his aforesaid message vnto *Coppinger*, from the preachers, in harder manner then he had Commission. *For* (sayth he) *his counsaile*, (that is *Cartwrights*) *and cariage of himselfe, the Lord did direct and blesse it vnto mee: though the Messenger &c. in his cariage of himselfe, failed somewhat, both in that hee deliuered from him, and the rest of the Brethren.* And whereas further more in like sort, notice being giuen to the Ministers in prison, of one of *Copingers* fasts, it appeared not, what regard they had thereof: that point also is now cleared in the same Letter. *I beseech you also giue thankes, on my behalfe,*

Ibidem.

Ibidem.

behalfe, to the other eight preachers: for vpon notice giuen vnto them, by some of Gods children, that somewhat was intended to be don, wherein Gods Glory might appeare, and request made that the religious desires, and godly purposes of the faithful, might be strengthned by their holy praiers: they thereupon, (as it is credibly signified vnto me) humbled themselues in fasting and prayer: and such an extraordinary blessing came to me thereuppon, as it is not fitte to be repeated. Ibidem.

CHAP. IX.

Of Hackets first comming to Wigginton: of his gadding vp and downe: and of the designement to haue beene executed in the Star chamber.

EDmond *Copinger*, hauing thus proceeded in the course you haue heard of: at the length he did send againe for *Hacket*: the spirite (as it seemeth) mouing *Hacket*: before, to stay at home. Marry now, he straitghtly vrgeth him to be at *London, thre or foure daies, before the beginning of Trinity Terme: which hee could not be: but came vp the first day of the Terme which was the fourth of Iune 1591 and lodged at Islington.* The day following, he went to the Counter, and there dined with *Wigginton*: and after dinner, he beganne his Pageant, vz. to crie out against certaine of her Maiesties most honorable priuy Councell, and to vtter against them most villanous speches. The next day being *Sonday*, he wēt to haue heard maister *Phillippes preach*: but hee preached not that day there: as the Sexton informed him. Then *hee went* Cop. to Hack. Hackets discourse written by Copinger. 4. Iune. 1591.

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to haue heard Maiſter Cooper: but ſeeing a Surples lie there, he departed thence, and went to Maiſter *Egertons* Sermon. At night, *not knowing where to lie, hee went to Wigginton: where he mette with Coppinger, and by Wiggintons appointment, hee lodged at Maiſter Lawſons.* The next morning, viz. the ſeuenth of *Iune*, he proceeded with his ſlanderous outcries againſt the ſaid honorable Councellors: and ſo continued two dayes after. In the one of which two dayes, *hee was commaunded*, (as is ſette downe) *to goe out of Paules by London gate, and ſay:* by your leaue London: *becauſe hee knew, he was ſhortlie to remoue his dwelling.* The ſame day alſo, in the forenoone, he went to the Fleete, to haue ſpoken with Maiſter *Cartwright*: but miſsing of his purpoſe, hee left his meſſage with the porter, vz. *that maiſter* Cartwright *ſhould deale faithfullie in the Lords buſines &c.* Of his afternoones worke, thus it is alſo in the ſame place recorded. *He was commaunded to ſit that afternoone at maiſter* Lawſons *ſhoppe: but the purpoſe of the Lord in that, and what ſome of the Citizens themſelues knew,* (he ſaith) *I forbeare to ſpeake.* Theſe courſes held by *Hacket*, in the ſtreets, of exclaiming againſt
Ibidem. ſuch perſons &c. did proceede (as it ſeemeth) by the aduiſe, or at leaſt by the allowance of *Wigginton*. For it appeareth vnder his owne hand, that he approued (after his faſhion) ſuch outeries in the ſtreetes to be lawfull, by two examples: *one out of* Ioſephus, *and an other of a Yorkeſhire man, that heretofore had vſed the like in London,* as *Wigginton recordeth.*

About this tyme, vz. in *Iune*, (as I geſſe,) one *John Boman*, a ſeruant, in *Oundell*, did write thus to maiſter *Wigginton*: *I deſire you to ſend me a Coppie of a writing, which you had from Maiſter Cartwright, vppon the Court matters, when Goodman Hacket was with you the firſt time.*

Boman to Wigginton, Iune, 1591.

Alſo, ſhortlie after the aforeſaid outcries were finiſhed, and

and many other things thought vppon amongſt them, (you may be ſure to ſuch ſeditious purpoſes:) the end of *Trinity* Tearme drew neare: when it was commonly expected, that *Cartwright* and the other miniſters in priſon, ſhould haue come to their anſwere openly in the *Starre-chamber*. Whereupon a Letter was written, by *Copinger* to his moſt deare friend *Thomas Lancaſter*, the Schoole-maiſter, from whom he could keepe nothing, that *Lancaſter* in pollicy would ſuffer to be tould him. Which Letter *Lancaſter* ſaith: he did teare in peeces, but confeſſeth vnder his hād, that in the ſame theſe words were contained: vz. *If our Preachers in priſon do appeare to morrow in the Star-chamber, and our great men deale with them ſo, as it is thought* 24. Iune. 1591 *they will: if God doe not throw ſome fearfull iudgement amongeſt them, ſo as ſome of the chiefe of them goe not aliue out of the place then neuer giue credite to me, in any thing, whileſt you liue.* But maiſter *Cartwright* and the reſt appeared not this day: and ſo the parties threatned, eſcaped this iudgement.

Chap. X.

A preparation towardes the intended diſloialtie: two of Copingers Letters to Maiſter Charke: and to another: Cartwright and Wiggintons commendation of Penries being then in London.

NOt lōg after this time, (if not before) maiſter *Wiginton* and *Copinger*, were very buſy, for the better preparing of the peoples mindes, to the readidier acceptation of their further purpoſes, to publiſhe in print two pamphlettes of *Wiggintons* Wigg. ex.

penning, as he himſelfe confeſſeth. The one was of Predeſtination, as though (by the abuſe of that doctrine) they meant to haue had the blame of all the wicked and intended miſchiefes, both of themſelues and of their partakers, remoued from themſelues, and layde vppon the Lordes ſhoulders: as though he ſhould haue moued them to ſuch lewd attemptes. The other was a kinde of *Ballade*, directed for aduice, to a yong courtier, wherein they make waye (as it ſeemeth) for their frend *Hacket*, and that with wonderfull quotation of Scriptures. I will trouble you onely with fowre of the verſes.

A Chriſtian true, although he be a clowne
May teach a King to weare Scepter and Crowne.

And after.

For God will ſure confound ſuch, as deuiſe
His ordinance or church to tirranniſe.

To theſe rimes, both for manner and matter, I may well reſemble thoſe, made (I doubt not) by the ſame ſpirit.

Epiſt. to Mart. Epitome.

Either from countrey or Court,
Martin Mar-Prelate will do you hurt.

Now that *Copinger* was a dealer in theſe thinges, with *Wigginton* before they were printed, it appeareth by theſe wordes of *Hackets* in his laſt declaration to maiſter *Young*: *Wiggintons boy can declare all his Maiſters writinges: for the boy and Maiſter Copinger, ſate writing halfe a night, by this examinates bedde ſide, but what they writte, he cannot tell: but one word he heard:* that the Countrey Clowne, can teach the king to weare the Crowne.

Hack. decla.

After

Afterwardes (as I take it) viz. the 9. of *Iuly*, being fryday M. *Charke* preached at the blacke Fryers, at which Sermõ *Copinger* was preſent: who miſliking (as it ſeemeth) ſome wordes then vttered, did write a letter preſently to M. *Charke*: wherein amongſt other pointes, he ſayth. *Right reuerend Sir &c. I do not denie (good Sir) but I haue now a long time taken a ſtrange and extraordinary courſe, but ſuch as hath offered occaſion of ſuſpition, of my not onely doing hurt to my ſelfe, but alſo to the beſt ſort of men now in queſtion, and to the cauſe it ſelfe. But by what warrant I haue done this, that is all. For if the holy Ghoſt hath beene my warrant, and carieth mee into ſuch actions, as are differing from other mens &c. What fleſh and blood dare ſpeake againſt it, &c. Forbeare to cenſure me and ſuch other, as ſhould deale extraordinarily with mee, in the Lordes buſines, committed to our charge, and iudge of vs, by the effectes which follow: which if you heareafter ſee to bee wonderfull great, then let all ordinary men call themſelues to an examination &c.* And after. *The waſte of the Church cannot be denied to be greate, ſo that there is a place for extraordinary men, &c.* Againe, *my deſire heretofore hath beene to haue hadde counſaile and direction: but now by comfortable experience, I finde, that the action which the Lorde hath drawn me into is his owne: and he will direct it himſelfe by the holy Ghoſt &c,* To conclude, *I beſeech you* (ſaith he) *to ſhew this letter to M. Trauers and M Egerton.* Cop. to Charke 9. Iuly. 1591.

M. Charke, vpon the receipt of this letter, preaching againe the *Sonday* after, in the ſame place, vttered in his ſermon, theſe wordes, which (*Copinger* ſaith) were ment of him, in reſpect of his foreſaide letter: *there are ſome perſons ſo deſperate, that they would willingly thruſt themſelues vpon the rockes of the land.* This alſo appeareth by an other letter, cõcerning this ſecond ſermon, written about the 13. or 14 of *Iulie*, to an other preacher in *London*, but hee is not named Copin. to a preacher the 13. or 14. of Iuly.

med: it had beene to good purpose, if hee had beene named. For it seemeth hee was as throughly acquainted with *Coppinger*, and his fellowes designements, as it may be well supposed, that *Wigginton* was.

In my letter (vnto Charke) *I manifested my selfe to haue an extraordinarie calling, and signifyed, that the Lord had so called others besides my selfe, who would approue our selues, to bee the seruantes of the Lorde, in a high calling.* Againe *the ship* (that is the Church) *had perished, if the Lord had not immediately called three of vs, to helpe to recouer it*, &c. *My calling is especially to deale with Magistrates: an other hath to doe with Ministers, who hath written a letter to you of the Citie &c. The thirde is the chiefe, who can neither write nor reade, so that hee is the executioner of the Lords most holy wil.* He further *offereth to acquaint this Minister, with their whole course, and willeth him to shew this letter to his brethren, and to publish it, where euer hee should goe.*

Hack. last ext. *Hacket* confessed, that being about this time, (as I take it) with *Wigginton*, the saide *Wigginton* affirmed, in the presence of two gentlemen and others, *that if the Magistrates did not gouerne well, the people might draw themselues together and to see a reformation.*

Vpon the 15. day of *July*, *Copinger* and *Arthington* did write a iointe letter of purpose to haue drawne *Lancaster* vnto them, for the making vp of a quaternion. And this was one perswasion. *If I Ed. Coppinger, do not prefer you, before any one man in the land, whosoeuer, for your wise, holy, louing, and religious course, both in the generall calling of a Christian, and in your particular calling, the Lord confound me.*

After *Lancaster* had receiued this letter, notwithstanding he writ vnto him, of some mislike he had of their proceedings, yet (as *Hacket* saith,) *he came vnto them all three, the*

the ſame night, to one Walkers houſe at Broken wharfe, where they conferred together about an hower after ſupper. Of what great account this *Lancaſter* and ſome others were, with theſe companions, it doth further appeare by that which followeth. The ſame day in the morning that *Copinger* and *Arthington* made their ſeditious Proclamation in *Cheapſide*: they two together firſt, and afterwarde *Hacket*, came vnto *Wigginton*, & amongſt many things, (as *Wiginton* himſelfe cõfeſſeth) they told him; that M. *Cartwright had done more againſt Antichriſt then any in the worlde before him, ſince the Apoſtles times; and that Wigginton, was comparable vnto him, and that M. Lancaſter was aboue them both, in the eſtate of heauenlie glorie, becauſe he had kept himſelfe vndefiled from the common corruptions of theſe times, and had a moſt ſimple hart to God.* Likewiſe alſo they ſaide to *Wigginton*, at the ſame time, that *Reformation and the Lordes diſcipline ſhould now forthwith bee eſtabliſhed: and therefore charged Wigginton in the Lordes name to put all Chriſtians in comfort, that they ſhould ſee a ioyfull alteration, in the ſtate of Church gouernment, ſhortly.* Hack. ex. 2 of Iuly. 16. of Iuly

Arthington, after being examined ſaid, that *Penry* had ſent him word by a letter out of *Scotland*, *that reformation muſt ſhortlie be erected in England: and that he tooke him (in ſo writing) to bee a true Prophet.* It is not alſo vnlikely, but that *Penry* was a Prouoker of theſe men to ſuch their outrages: hoping, that vpon their outcries & proclamations the people would haue riſen. For *he was then in London* to haue played his part if their attempts had found the good ſucceſſe, they looked for. Marry when he ſaw *Hacket* executed: he preſentlie (the ſame day) poſted backe againe towards *Scotland.* Ienk. Iob. ex

Chap. XI.

Of the trayterous intendments which were towardes the Court.

Before this their intended insurrection, it is to be further remembrd vnto you what was discloſed amongſt themſelues in their owne diſcourſes and propheſies, (as ſince it appeareth,) cõcerning the meanes, whereby they thought to haue preuailed, for their diſcipline, &c. by thoſe their moſt lewde, ſeditious, and trayterous attempts. Her Maieſties courſe helde, for the maintenance of the preſent gouernement of the Church: was their chiefe grief, (which courſe they tearmed *the defence of abhomination: the bearing of the beaſts marke, the thruſting of Ieſus Chriſt out of his own rule & gouernment*) *and the arraignement of ſome, with the impriſonment of Cartwright & others.*

Arthingtons propheſie.

Vdall. &c.

If the *Starre chamber* day (before mentioned) had held, ſome of her Maieſties moſt honourable priuy Counſaile, (whom they ſuppoſed to ſtand moſt in their light) ſhould neuer haue departed thence aliue. After that plot fayling they deuiſed how by their imprecations and curſing of themſelues they might perſwade the people, that certaine of the Lordes of the ſaide moſt *honourable Counſaile*, were traytors. Wherein how they preuailed I know not: but this I find, that they had not onely *determined to haue remoued them all from her Maieſtie:* & to haue *placed others in their roomes*, (whom they had alreadynamed particularly,) but likwiſe to haue proceeded againſt their LL^s. with very hard cenſures. *The Lord pardon their ſoules*, (ſaith *Copinger*) *for in their*

Coppinger in a letter.

their outward man, they muſt be puniſhed, though they repent. Nay in their own conceits: they had likewiſe already depriued ſome of the chiefe of their LL^s from their greate places of honor: ſo as when they tooke occaſion, to ſpeake ſeditiouſly of them, they vſed their bare names, without any of the honourable titles, belonging vnto them: as ſuch a man *lately ſuch an officer, Chancellor or Treaſurer, &c.*

Beſides (when the time of their ſaid intended inſurrection grew nigh,) they ſent to haue her Maieſtie moued for the committing of her ſaide Councellors: leaſt in the vproares, which they meant to ſtir, their LL^s. might haue beene violently ſurpriſed &c. they hauing peraduenture ſome purpoſe, to bring them afterwardes to ſome of their own more publike courtes of iuſtice. *I do aduiſe* (ſaith *Coppinger,*) *that euery one of her Councell, be commanded, to keepe their houſe or chamber for feare of ſtir & danger: and that ſuch and ſuch, &c. be appointed to waite vpon her: and that maiſter* Wigginton, (*in more fauour with God then any man of his calling, whoſoeuer,*) *be commanded to be neare her* highneſſe, *to pray to God, and to preach priuately, &c.* Ibid.

But that which is eſpecially moſt horrible, (although they might ſeem, by this laſt prouiſion, for her Maieſty, to haue indeede ſome good regard of her ſafety) yet is it cõfeſſed to haue bin affirmed amongſt them: *that her highnes was worthy to be depriued, for giuing credite and countenance to the Biſhops and ſuch other wicked perſons: and for miſuſing her good ſubiectes,* I think they ment the impriſonment of *Cartwright* and the reſt. Arthin. exam. 19. of *July*

It is alſo further confeſſed by *Arthington*, that his fellowes *refuſed to pray for her Maieſtie:* and in his ſecond examination, he acknowledgeth, that *hee verily thinketh, that Hacket meant her Maieſtie ſhould haue beene depriued:* and in his long *Apologie* vnto the LL^s. th us: *In my conſcience Hacket*

ket meant to murther those noble men, that hindered his purpose, one way or other, &c. and after, &c, to haue done that, which my heart and hand for trembling cannot expresse.

Hack. on the torture. Hacket examined. 24. Iuly

Agreeable hereunto, are *Hackets* wordes, both before he was condemned, and after. *If* (saith he) Copinger, *one* Catiline *late of* Oundell, *&* Wigginton *were straitly examined: they could vtter and declare matters of treason.* And at an other time: *If these fellowes* (meaning *Copinger* and *Wigginton, &c*) *were wel sifted, they could declare al the treasons.* And the morning before his death. *It was a gratious and an happie turne, that these treasons were in time reuealed: for otherwise it would haue cost a number of innocent men their blood: but now (I trust in God,) that they will reueale their treasons.* And thus you see the end and drift of the foresaid *extraordinary* callings, for the setting vp and establishing of the pretended holy discipline.

Hacket to M. Yong in presence of diuerse.

Chap. XII.

That of long time, some such attemptes as Hacket made for Discipline: were of greate likelyhood purposed.

Conspiracy for Discipline

MY purpose was not, from the beginninge, eyther to set downe, or to prosecute, the full hystorie of these desperate reformers, (which is most effectually performed already by another), otherwise then they doe concerne some other persons, and especially those, not of the meanest of our *Disciplinarian* Ministers, and are therby verie pertinent (in my opinion) to shew the point, I haue in hand, of the brethrens imitation of the *Scottish* ministers reformation. For I trust (as I said, in the entrance to this part,) it wil not now be denied but that great & many threatning speaches are published:

One

One telleth vs, *that great troubles will come of it, if the brethren may not be ſuffered* to do what they liſt: another, *that they can no longer endure to bee vſed as they are*: another in effect: *that our Biſhops ſhalbe vſed, as they were in Scotland*: and that there *are moe* of this confederacy, *then can be ſuppreſſed*: another, *that it is more then time, for the hotteſt brethren to ſet vp the Diſcipline themſelues, without any further ſtaying for Parliaments*: a Synode, *that the people, being firſt inſtructed, are then to bee thruſt into the publike practiſe of the Diſcipline*: another man, *that ſeeing the brethren cannot obtain their wils, by ſute nor diſpute, the multitude and people muſt worke the feat*: another, *that inferior Magiſtrates of their owne authority, within their limits, are to make this new reformation*: another, *that it is a ſhame for all the fauorers of this faction, in that for feare of diſturbing of our ſtate, (forſooth,) and offending of her Maieſtie, they had not before this time caſt out our Biſhops*: another, *that there are a hundred thouſand of this brotherhoode in England, who if they come with a petition for the diſcipline to her Maieſtie, cannot in pollicie be reiected, without danger*: another *that approoued and worthy men of euerie ſhire haue already conſented to this Diſcipline: that the Elderſhip is at hande*: that *the people are inflamed with zeale, & that it is impoſſible to ſtand againſt it*: another, *that there is a deuiſe amongſt them, how to obteine their deſires all in one day*: another, *that Biſhops are to be packing after the Fryers and Monkes*: another, *that they will haue their Diſcipline in ſpight of all the aduerſaries of it*: another, *that it is dangerous to the ſtate, if they haue not their willes, in regard of the diſcontentment, which wil enſue thereby, in the heartes of her Maieſties ſubiectes*: another *in* effect, *that the Diſcipline is like to come into our Church, by ſuch a meanes, as will make all the Biſhoppes heartes to ake*: and another, *that he is of this minde, that reformation wil not be had without bloud.*

Now if any man, to extenuate thefe things, fhal fay: let euery man beare his own burthen, & be charged with his own particular actions: what fomein the heate of their zeale haue publifhed, it ought to haue a charitable conftruction, & cannot wel be further extended, to touch any other: as if al the factioners had entred into fuch a feditious confpiracie, as the faid threatning fpeeches do import, I anfwere, that fome indeede there be, that do caft thefe & fuch like colours ouer this matter, to bleare mens eyes withall. Some commends their zeale, but not their difcretion: fome allow their matter, but not their manner: and fome will take vpon them to excufe both: but as yet I neuer heard any of that crue, but hee would eyther in one refpect or other, find fome occafion to commend the worft of them.

Befides where fo many of any one fect do concurre in their writings, about any new point: it is commonly taken to be the iudgement of them all. And who knoweth not, that if *Cartwright* and the reft, had not fecretly clapped fuch fellowes on the backs for their zeale, and laughed in their fleeues to fee them go fo forward, but had difliked them: his earneft reproofe of the firft (being their *Apoftle* and *worthy*) would haue preuented all the others that followed, being his *Difciples*. But if it be true, (that I haue heard reported) that vpon the comming forth of *Martins* Epiftle: *Maifter Cartwright* fhould fay: *feeing the Bifhops would take no warning: it is no matter that they are thus handled:* Surely thofe words, from him were enough to fet thefe men agogge; So as, that which is commonly reported of great robberies: may fitly ferue to fatisfie the bowlfterers of fuch lewdneffe.

There are (fay they) in fuch attemptes not onely executioners, but alfo fetters, receiuers, and fauourers: and in

matters,

matters of treaſon concealers : who are all of them within the daunger & compaſſe of law. How this may be applied, I leaue it, to any reaſonable mans conſideration, that ſhall be pleaſed to weigh the premiſſes, aſwell concerning the ſaid threatning ſpeaches & great bragges : as alſo the courſe which was helde, by the miniſters in priſon, and thoſe of the *London-fraternitie*, together with ſome others, touching the attemptes, which *Coppinger* and his fellowes tooke vpon them to effect.

CHA. XIII.

Brieſe collections : whereby it may ſummarily appeare: that certaine Miniſters in London did know, what Coppinger intended.

WIgginton (as you haue heard) vpon *Cartwrightes* commitment, &c. writeth *of a bickering, and then a battell to be looked for. Coppinger* with his companiõs *faſteth, &* ſo dreameth of a way, howe to worke wonders. He ſendeth *into Scotland concerning an extraordinary calling, ſignifying, that ſome did fancy to themſelues ſuch a manner of calling, who would hazard their liues, that Chriſt himſelfe, by the aboliſhing of the Antichriſtian tyranny,* (which he affirmed did raigne in our Church,) *might gouerne in his owne kingdome. Wigginton* afterwarde *approueth the lawfulneſſe of ſuch a calling, in theſe dayes, our Churches lying waſt &c. Copinger* and *Wigginton* with ſome others, *do thereupon faſt againe, to know which of them ſhould be ſo called.* The lot (forſooth) falling vpon *Copinger chiefly* he is not ſilent : but maiſter *Wentworth* (amongſt others)

muſt be of his priuy Councel. He alſo diſcloſed himſelfe, (after a ſort) as you haue heard, *to certaine of the Miniſters in London* before mentioned: and namely *to Maiſter Cartwright, imparting vnto him his ſeuerall callings to an extraordinary courſe for the diſcipline, &c. His ſaid writings into Scotland,* and *Wigginton's ſaid approbation of an extraordinary calling.* He ſent *Maiſter Cartwright the ſame propoſitions, that Wigginton had allowed:* whereof maiſter *Cartwright, afterwardes thought, there might bee good vſe:* hee ſignified vnto him, *that by his calling, he was to take in hand ſuch buſines, as in the eyes of fleſh and bloud, was likely to bring great danger to himſelfe, and vnlikely to bring any good ſucceſſe to the Church:* he told him, *that if he had not beene diſcouraged, he had before that day procured the releaſe of ſome, that ſtoode then in daunger of their liues,* meaning (as I ſuppoſe) *Vdall,* and *Newman, &c.*

As he dealt with *Cartwright,* ſo did he with the other Miniſters, and with ſome of them more plainely, deſiring ſtill of them all, both *Cartwright and the reſt, and that moſt inſtantlie, that he might be conferred withall, offering himſelfe to be altogether ruled by them, either to preceede (if they thought meete) in his ſaide ſo dangerous buſineſſe, or otherwiſe wholy to deſiſt and leaue it off.* He alſo offered to imparte *vnto them all his deſignements, as to M. Cartwright,* not onely *in generality what he intended, but alſo the particular meanes, whereby he purpoſed to bring the ſame to paſſe.* Afterwardes when through his acquaintance with *Hacket,* by *Wigginton's* meanes, & other incouragements giuen him by *an other of his lay friendes:* and by *Wigginton &c,* that he grew to be more reſolute: hee ſignifyed the ſame to *M. Charke,* (not paſt ſix days before their furie brake forth,) ſtil *yet deſiring conference* with him, *Trauers, Egerton, Gardiner, Cooper and Philips.*

CHAP. XIII.

The cunning dealing of certaine miniſters in London, how notwithſtanding they wiſhed Coppingers plot to goe forward: yet they might be (if it were poſſible) without the compaſſe of law.

Conſider I pray you the policy, which the ſaide miniſters (mentioned in the end of the former Chap.) vſed. They at the beginning, no ſooner heard of *Copingers* conceit of an extraordinary calling, to worke ſuch great matters: but by & by, (as mē acquainted with the fore-ſaide *Geneua* poſitions,) they very well knewe, wherunto that matter tended. And therefore wher-as the poore miſſe-led gentleman, would haue imparted vnto them, al his ſecretes: they ſtarted from that point, and refuſed wholy to take from him any knowledge of them.

They ſent him ſome cold meſſages, of their diſlike of his proceedings, (which they after qualified, as it hath been ſhewed,) not ſo much to with-draw him from his lewdeneſſe, as that therby if thinges fell out amiſſe, they might haue ſome meanes to cleare themſelues, by the teſtimonies of ſuch their meſſengers, as *Hockenhull* and others. And touching conference that was alſo by them denied, and ſurely vpon good and prouident reaſons. For if therby, they ſhould haue yelded in opinion vnto him, they knewe it might haue brought them into apparant danger. Beſides, they were not vnlike by ſufficient arguments to haue diſſwaded him, from ſuch a fantaſie: which (as it ſeemeth) was very farre from their meaning. And laſtly, it was almoſt impoſſible, but that in their debating

bating with him of his pretended calling, he muſt needes haue made ſome mention of ſuch particulars, as with their own ſafety they durſt not haue concealed: & ſo that way alſo his platforme would haue beene daſhed. The ſafeſt way therefore, for them was, not to haue any conference at all with him: and that courſe (for ought I finde) they tooke: to the hardning of *Coppingers* hart, and his fellowes: and to the greate aduenturing of all the miſchiefes, that were intended.

It was not denied amongſt them, (as *Coppinger* ſayth,) *but that the cauſe was good, which he deſired to be an actor in: but the thing that ſtucke* in their teeth, was this: vz. *they thought it impoſſible that he ſhould be fit to intermeddle in it, without the endaungering both of himſelfe* (as Egerton ſaide,) *and of the greate cauſe which hee would ſeeme to bee moſt deſirous to further.* Howbeit though *Egerton* would not take vpon him, to approue his *extraordinarie* calling, (for feare of him-ſelfe:) yet (for all the ſaide daunger) hee thought it no pollicy greatly to diſcourage him, when he qualified his ſpeeches after this ſort: vz. *hee would bee loth to quench the ſpirite of God in Coppinger, or to hinder his zeale.*

Numb. 27. Deut. 31

Ioſuah was called *extraordinarily* by God him-ſelfe, to caſt the enemies of the *Iſraelites* out of the land of *Canaan*, that they might poſſeſſe it. Which example *M. Wentworth* applying to *Coppinger*, and encouraging him, vpon aduice taken, as the Lord did *Ioſuah*: vz: *be bold & of a good courage, feare not to bee diſcouraged &c.* he ſhewed no greate miſlike of *Copingers* purpoſes. Likewiſe, though *M. Throgmorton*, notwithſtãding his cõference, (as it ſeemeth) with *Coppinger*, *Arthington* and *Hacket*, was not acquainted (as he ſaide,) with *Copingers* particular platformes: yet in that he confeſſeth, *he had heard ſome buzzes abroade of a*

Ioſuah. 1. 9.

ſole

ſole and ſingular courſe intended, & doth not only *aduiſe him to imitate the ſerpentes wiſedome*, but ſaith alſo, *that in affection and good will he ioyned with him*: it could not otherwiſe be, but that *Coppinger* was thereby greatly animated.

When *Copinger* tolde *Vdall* that certaine *vnlearned men, then lyinge hid, would ſhortlie take vpon them the defence of the cauſe, which hee and his brethren in priſon ſtood-for, and woulde thereby daunt all their ennemies, more then they coulde*, willinge *both him and the reſt, ther-vpon to cheare vp themſelues, (for the day of their redemption was at hand:* I doe greatly marualle, what *Vdall* thought to bee *Copingers* meaning.

It might well haue ſtoode with *M. Charkes* duety, (ſeeing *Coppingers* full reſolution to enter into ſome deſperate attempt, by vertue of his extraordinarie calling,) to haue diſcloſed the ſame to the ſtate. When he preached in the *Blacke-Friers*, to the brotherhood there, about two days after his ſaid intelligence of *Copingers* reſolution, and but fiue or ſix daies before their proclamation that *there were ſome perſons, ſo deſperate that they would willinglie thruſt themſelues vpon the rockes of the Land*, thereby to haue diſſwaded *Copinger*, (who then was preſent,) or for what other purpoſe, *I* know not: hee ſhould forth with haue acquainted the ſaide rockes alſo, what boiſterous tempeſtes and violēt ſtormes had beene ready to aſſault them.

In this briefe ſummary, I omitte the reſt of *Wiggintons* actions, referring you to his fellow *Hackets* iudgement, both of him and them. They are ſo apparant, by that which hath been ſayd, as they ſeeme to me, to be paſt coniectures. And I would withal my hart, that all which hath bene hetherto ſaide of the other miniſtets, touching this pointe, did onely depende vpon probabilities. For then charity would binde vs to iudge the beſt. But men may

not

not cal *good euill, nor darkeneſſe light*, nor treaſonable conſpiracies, eccleſiaſticall pollicies. Marke them (if it pleaſe you) for *diſciplinarian practiſes*: and then bearing that brande, owne them, who liſte, and tearme them as you fancy.

CHAP. XV.

If Hackets treaſons had preuailed for the pretended diſcipline, how they might haue beene defended by the diſciplinarie doctrine.

I Am not ignorant, that now, if any of the ſaide miniſters or their fauorers were asked, how they like of *Coppingers* and his companions proceedings: no men will more eagerlie exclaime againſt them. When *Hacket* with his adherents, found themſelues preuented, and that they were cut of in the beginning of their race, then (to ſaue their liues) they could confeſs, their extraordinary purpoſes, pretended before with teares, with faſting, (with grones and imprecations, to haue proceeded from the ſpirit of God,) to be nothing elſe, but illuſions of Sathã, cruel, bloody, & trayterous deſignements. But if they had preuailed, what would haue been ſaid of them then? Surely it is no hard matter to geſſe. If *Coppinger*, *Hacket*, and *Arthington*, had murthered two or three of the Lords in the *Star-chamber*, the laſt day of the ſaid *Trinity Terme*, the *Conſiſtorian* doctrine would eaſily haue defended it: eſpecially if their further intents for the diſcipline, had thereby ſucceeded. I will tell you a notable hiſtorie to this purpoſe.

About the yeare 1545. (M. *Caluin* then raigning in the Con-

Conſiſtorie at *Geneua*,) one *Norman Leſly* ſon to the *Earle* of *Rothſey*, fell at ſome iarre with the *Archbiſhop of S. Andrewes*, then a *Cardinall:* for a *priuate cauſe* (ſaith our *Chronicle* & *Buchanans*) betwixt them two, for his dealing, concerning the burning *of one George Wiſehart*, (ſaith the hiſtory of the Church of *Scotland*.) Whereupon the ſaid *Normã*, with ſome of his *partakers conſpired the Cardinals death*, they being the rather animated therunto, *throgh the Councell of ſome greate men of the Realme, that had conceiued ſome deadly hatred againſt him.* The effecting of which conſpiracie, proceeded after this ſort, as is ſet downe in the ſaide *Eccleſiaſticall hiſtory*. The 29. of Maie *1546*, the ſaide *Norman*, with *16*, or *17*. moe, entred by a wile into the Caſtle of *S. Andrewes*, (where the *Cardinal* dwelt) early in the morning: and after ſome courſe taken for poſſeſſing themſelues of the caſtle, *Norman Leſly*, *Iames Meluin*, *and Peter Carmichaell*, got into the *Cardinals* chamber, where finding him ſet in his chayre, and crying vnto them: *I am a Prieſt, yee will not ſlay mee? the ſaide Leeſly ſtroke him firſt, once or twiſe, and ſo did the ſaide Peter. But Iames Meluin (a man, you may be ſure, of nature moſt gentle and moſt modeſt,) perceiuing them both in choller, withdrew them, and ſaide: This worke and iudgement of God, (although it be ſecrete,) ought to be done with greater grauitie. And preſenting vnto him the point of the ſworde, ſaide. Repent thee of thy former wicked life, but eſpecially of the ſhedding of the blood, of that notable inſtrument of God, M. George Wiſehart, which albeit the flame of fire conſumed before men, yet cries it a vengeance vpon thee, and we from God are ſent to reuenge it. For here before my God, I proteſt that neither the hatred of thy perſon, the loue of thy riches, nor the feare of any trouble, thou couldeſt haue done to mee in particular, moued, or moueth me to ſtrike thee: but onely becauſe thou haſt beene and remaineſt an obſtinate enemie againſt*

The hiſt. of the church of Scotland. pa. 143. 144. 145.

F. Thyn. and Buchanan.

Hiſt. of the church of Scotland.

The godly fact and wordes of Iam. Meluin.

Chriſt Ieſus and his holy Goſpell. And ſo hee ſtroke him, twiſe or thriſe through, with a ſtog-ſworde : and ſo he fell. The *Cardinall* being thus murthered, *they ſeized vpon the Artillerie and munition, wherewith that fortreſſe was plentifully furniſhed, and likewiſe vpon the rich hangings, houſeholde ſtuffe, of all ſortes, apparell, Copes, iewels, ornamentes of Churches, greate ſtore of gold and ſiluer plate, beſides no ſmall quantitie of treaſure in ready coine.*

F. Thin. and Buchanan.

Some amongſt vs in *Englande*, haue laboured very earneſtlie to qualifie *Copingers* words, where he ſaid, *that God would throw ſome fearefull iudgement amongſt the Lordes, ſo as ſome the chiefe of them ſhould not goe aliue out of the place* : as though there had beene no violent courſe intended by him & his aſſociates, but that (in his fond conceit (he had imagined, that God himſelfe from heauen, ſhould haue ſhewed that iudgement, for the deliuerance of *Cartwright* and the reſt. And in my conſcience, one gentelman of good credit, not acquainted at all with the *Conſiſtorian* doctrine, in theſe & ſuch like matters thought ſo in his hart. But here this maske is pluckt from ſuch faces as could not be ignorant, what was ment, in that the ſame ſpirit which Was in *Copinger*, ſpeaking before in *Iames Meluin*, or rather (as I thinke) in *Knox*, and his fellow-miniſters, (according to whoſe humor he penned that hiſtory,) doe tearme the ſaide cruell murther of the *Cardinall*, to bee the *worke and iudgement of God*, & that for the manner of the executiō of it. Beſides in the margent of the Booke: ouer againſt the Stabbers blaſphemous wordes, this note is ſet downe, vz. *the godly fact and wordes of Iames Meluin.* But that, which mooueth me moſt, and for the which I haue troubled you with this hiſtorie, is this : that men are animated to commit the like murthers, and the doctrine thereof is ſtoutely iuſtified according to the heatheniſh conceit, of a certaine

tyrant

tyrant, whom *Cicero* alſo (a heathen man, but yet of better iudgement) doth confute.

Dionyſius, hauing ſpoiled the temple of *Proſerpina*, at *Locris*, of *Iupiter* in *Peloponeſus*, of *Aeſculapius* at *Epidaurus*, becauſe *Proſerpina* drowned him not, as he ſayled to *Syracuſe* nor *Iupiter* ſtroke him in peeces with his thunderboltes, nor *Aeſculapius* made an ende of him by ſome long & miſerable conſumption, both he himſelfe, and many others, accounted ſuch his ſacrilege, to be both iuſt and lawfull. And euen ſo it falleth out, for the murther I ſpeake of. He that hath eyes to ſee let him ſee.

Cicer. de natura deorum lib. 3.

After the foreſaid Caſtel was ſurpriſed, and the *Cardinall* was murthered, *Leſly* with his company, *Knox* and the reſt kept the ſame Caſtel by force againſt the Gouernor. But at the laſt they were compelled to yeeld it vp: and being thereupon ſent (as priſonners) into *Fraunce*, they were (by directions there) committed ſome of thē to the Gallies, and ſome to other priſons. Howbeit in the ende they all eſcaped with their liues, by one meanes or other, ſauing the ſaide *Iames Meluin*, who dyed in priſon, whereupon commeth in this notable *Conſiſtorian* doctrine, borrowed of the ſaid heatheniſh concluſions.

The hiſt. of the church of Scotland.

This we write, vz. (how all but *Meluin* eſcaped) *to let the poſterities to come vnderſtand*, (ſaith *Knox* and his fellowes) *how potently God wrought, in preſeruing and deliuering of theſe that had but a ſmal knowledge of his truth, & for the loue of the ſame hazarded all. That if that, eyther we (now in our dayes,) hauing greater light, or our poſterities, (that ſhall follow vs) ſhal ſee a fearefull diſperſion of ſuch as oppone themſelues to impiety, or take vpon them to puniſh the ſame, otherwiſe then lawes of men will permit: if (wee ſay) we or they ſhall ſee ſuch left of men yea as it were deſpiſed and puniſhed of God, yet let vs not damne the perſons that puniſh vice, (and that for iuſt cauſe:) nor yet de-*

ſpaire, but that the ſame God, that deiects (for cauſes vnknowen to vs) will raiſe vp againe the perſons deiected to his glorie, and their comfort.

Againe if our ſaid ſeditious perſons had preuailed with the multitude, (in their other plot) concerning their purpoſes of remouing ſome of her maieſties moſt honorable *Priuy Councell*, from her ſeruice in that place: and in appointing others to ſucceede them, (whom they fancied to be fauourers of their Diſcipline): you ſhould haue heard (I warrant you) no cries of the brotherhood, nor complaints in your ſtreets, of any of that faction. It would haue beene ſaide, as *Goodman* taught at *Geneua*, that ſeeing the ſaide *Councellors were enemies to Chriſtes kingdome, and did ſeduce her Maieſtie now, that God had raiſed them vp, an* Othoniel *or a* Ionathan *to aſſiſt them*, why ſhould they not haue ioyned themſelues vnto him? Oh (would ſome haue ſaid) *the holy diſcipline, the holy diſcipline, the holy diſcipline: what Prince or Potentate may reſiſt the holy diſcipline and proſper?* Others. *See the hand of the Lorde: when men do faile what God can doe.* Others, *the greateſt workes, that euer were done in the behalfe of the Church, haue beene brought to paſſe by the baſeſt meanes.* Others, *this is the worke of God, and it is admirable in our eyes.* Others, *thus* Ioſuah *being extraordinarily ſtrengthned by God, threw thirty kings out of the land of Canaan.* Others, *ſufficient warning was giuen, & what would they haue had men to haue done?* Then ſhould you haue had ſuch a declaration, or proclamation, as you haue before heard of: penned (no doubt) by ſome of the *Conſiſtorian miniſters in Scotlād: vz. of the iuſt and neceſſary cauſes, mouing them and their aſſiſtantes her Maieſties faithfull ſubiects, to repaire to her Maieſty: for reſiſting of the preſent daungers, appearing to Gods true religion and profeſſors thereof, &c. and to ſeeke redres and reformation of abuſes, remouing from her Maieſty, the chiefe authors ther-*

Declaration 1582. before mentioned.

of.

of &c. that with common conſent, redreſſe and remedy might bee prouided: Or termed. *The repairing towards Greenwitch to the Q. Maieſty*, as elſe where ſuch attempts haue been colored.

Proclamation at Sterling. 1585. F. Thin.

Likewiſe, if yet thinges had not ſquared to their likings, and that they had gone further with good ſucceſſe in any violent courſe againſt her maieſty, (as it is confeſſed they purpoſed to haue done,) then alſo the *Geneua-diuinity* muſt haue borne the brunt, for the iuſtification of ſuch extraordinary iudgementes of God. And thus you ſhould haue had theſe matters ſmoothed ouer, as partly it may appeare by the aſſault mentioned at *Sterling*, wherein the king was preſent in perſon: and partly by the *Conſiſtorian* propoſitions, (before ſet down) touching this point, with many other things, both to be noted in the premiſes, and alſo in thoſe bookes, out of the which the ſaide propoſitions are drawen.

I will not trouble you any further with *Ifs*, although I could adde, that if the ſaid traitors had proceeded on forward, with their confeſſed purpoſes, to haue touched her maiſties eſtate: there wanteth no leſſe defence, by *Diſciplinarian* learning, for ſuch a matter, then for the premiſes. You may remember the ſeditious & intollerable propoſitions before mentioned, as they are truely collected out of our own countrey mens books, infected at *Geneua* with that peſtilent doctrine. Many examples alſo would haue beene brought, for that purpoſe, out of *Buchanan, Beza, Knox* and the reſt of that humor: eſpeciallie the graue reſolution giuen by *Knox* and *Wollocke*, generally againſt all Princes, but particularly then vrged and effected, by the depoſing of the king of *Scots* grandmother, from her ciuil gouernment of that land. And peraduenture a part of the ſaid *Knox* his exhortation to *England* written from *Geneua* the twelfth of *Ianuary* 1559. (as ſoone as he heard of her

Hiſto. of the Church of Scotland. pa. 372. 373.

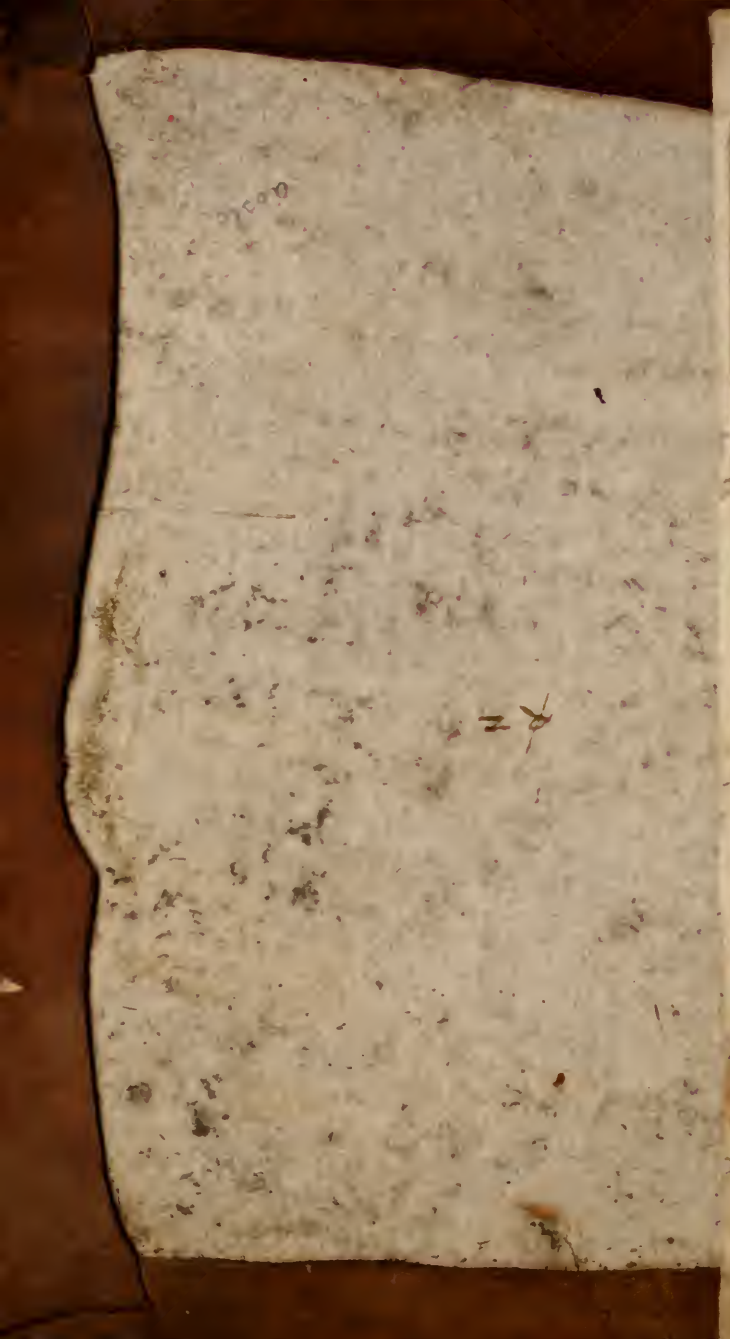
Exhort pag. 91. 92.

maiesties possession of the royall Crown of this Realme,) would haue beene iustified: where he saith, that *no power, nor liberty, ought to be permitted to any state, degree, or authority, (whatsoeuer they bee:) to liue without the yoke of Discipline, &c: and that if Prince, King or Emperour, would enterprise to change or disanull the same, he ought to be reputed an ennemie to God, and therefore vnworthy to raigne aboue his people.*

And thus you see how al these treasons, if they had happened, with what *Consistorian* zeale they might haue been defended afterward, by the *Disciplinarian* doctrine, which hath beene sent abroade into this Iland from *Geneua*: and meetely well practised already, in some partes thereof, by men of that stampe. Whereupon I do collect, (the premisses considered) by *Cartwrights* & other the ministers intelligence, with *Copingers* desperate purposes, that they cared not what mischiefs had ensued, so they themselues might haue beene safe. For (as it is most euident, by the threatning speeches before mentioned,) there is nothing more laboured for, amongst that sect, then to thrust their many thousandes, or some of them into some mutiny or bloudy attempt. Their hope was, that vpon any such occasion, their chiefe fauourers would not cease to solicit her maiesty, (for feare of further trouble) to graunt their desires, or (at the least) to take some other course, for theyr contentment, then hitherto (in their opinions) there hath beene taken. They knew, that whatsoeuer either could or should fal out, vnder the pretẽce of seeking for Christs kingdome, and for the extirpation of the present gouernment of our Church (tearmed by them to bee so *abhominable* & *Antichristian*,) if it had good successe for their deuised platformes, yet the said *Consistorian* examples, with their *Allobrogicall* new learning, would haue borne it out sufficiently, and maintained it. I pray God deliuer *Englãd* from

from theſe and ſuch like points of *Diſcipline*.

For mine own part, I would not haue, vrged matters in this ſort, were it not, that I thinke (in my conſcience) it is more then high time, that her maieſties faithfull ſubiectes ſhould learne to know theſe practiſes, and withall to beware of ſuch ſectaries, as (vnder their many, both godly and goodly pretences) do thus ſeditiouſly endeuour to diſturbe the land. And the rather alſo, I did it, becauſe I ſee there are diuerſe, that will needes hood-winke themſelues, and ſtop their eares, with the Serpent in the *Pſalme* of purpoſe, becauſe they would gladly haue theſe things ſmoothered vp. For hereby it will be apparant to our poſterity, that if any ſuch miſchiefes, (which God forbid) ſhal happen hereafter, they were ſufficiently warned, that both ſhould and might (in good time) haue preuented them, and withall it would then be found true which *Liuie* ſaith: *vrgentibus rempublicam fatis, Dei & hominum ſalutares admonitiones ſpernuntur*. When the Lorde for the ſinnes of the people, is purpoſed to puniſh any Countrey: he blindeth the eyes of the wiſe, ſo as they ſhall either neglect, or not perceiue thoſe ordinary meanes, for the ſafety thereof, which very ſimple men, (or babes in a manner) did eaſily foreſee. Which iudgement I pray God turne far away, and long from this and all other true Chriſtian lands and kingdomes. Amen. Lib. 5 dec. 1

FINIS.

Leo X, prophecied ... as Caiaphas &c. 1
"The multitude" — 135+'
Ahaz's Syrian altar 48+'